

MORAL

A N D

693.c.36

Religious²

Aphorisms.

Wherein are contained,

Many Doctrines of *TRUTH*;
and Rules of *PRACTICE*; which
are of Universal Concernment, and
of the greatest Importance in the
Life of Man.

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TO THE
READER.

I Am so far from being an Enemy to Systems, that I confess I have an inveterate prejudice in favour of them: Notwithstanding which I must Acknowledge, that the Doctrine of Morality and Religion may be delivered with special advantage in the form of Aphorisms. For Proof of this I appeal to the Excerpta of Marcus Antoninus; and the Proverbs of Solomon, wherein the most Important Truths of these kinds are represented without any of that Artificial Dependence, and Method, which some Men find hard to Comprehend.

But if the Synopsis were as easily and as perfectly laid in the mind of him that is to Learn; as 'tis in the Mind and Tables of him that is to Teach; yet no man can Live (however he may Talk) Systematically.

'Tis commonly some Few Truths that are entertained in a man's Judgment, and are become his Temper and Principles; which Direct and Govern him: and the Knowledge of such Truths may be attained with more ease, and with as great success in this way of Tendering them to his Understanding.

Of this every Reader is equally Capable; He that has not the command of much Time at once; and He that has not Spirits for very long Attention; as well as He that hath no other Business than Study, and can spend whole Weeks and Months in that Exercise.

Any

Any one may at a spare Hour make a Pleasing, and a Useful Entertainment of his Thoughts, by Considering these Aphorisms: and for this reason they are made Publick, that Others may have the same Instrument of Edification, which the Collector had framed for himself.

GOD and Religion must be endeared to the Reason of that Man who is to be effectually Religious: and if These be truly Represented, the greatest Honour is done unto them, and they will appear to be, what a man would Desire, most Venerable in themselves, and most Beneficial and Necessary to him.

But if Religion be obtruded as an Imposition of Power; and if God be described as an Enemy to Men; this is a Blasphemous Misrepresentation of both, and also an Alienation of the Mind of Man from his Chiefest Good, which it ought perfectly to be Reconciled

conciled to, Satisfied with, and Happy by.

God truly is unto us, what he is in Himself; the Perfection of Goodness, directed by the Perfection of Wisdom, and exercised by the Perfection of Power: so that no Man can possibly Suffer more, no man can reasonably Expect less from God, than what is the Natural issue of the greatest Goodness, and Love.

Religion is given us of God for our good; and there is nothing in Religion, which any Man who is willing to do himself the greatest Good that can be, would be wanting in, if he were not deluded by Error, or hindered by Lust.

And altho' men be Sinners, and so as contrary to their Religion, as Religion is contrary to their Degeneracy; yet Religion is on that Account recommended to them, because it is for their Restoration; and therefore must be-
gin

gin in Repentance; without which, the Restauration of a Sinner to God, and to himself, is impossible.

Such a Representation of things, the Reader will find in the following Aphorisms; which I therefore recommend unto him, because they are a Recommendation of Morality and Religion.

Aphorisms

For the Repentance; which is
the first step in the
conversion of a sinner to God,
and is the first step in the
path of holiness.

It is a common mistake of men
to think that they can be
saved by their own efforts,
and that they can be
saved by their own merits,
but the truth is, that
the only way to be saved
is by the grace of God,
which is given to all who
repent and believe in
Jesus Christ.

Alphonse

MORAL and RELIGIOUS Aphorisms.

Century I.

HE that Affects to be an *Atheist*,
makes himself a Fool. 1
Some grossly Neglect, some on- 2
ly Pretend, and some openly Re-
nounce *Religion*.

Right is the Rule of Law, and *Law*
is declaratory of *Right*. 3

If there be no *Knowledge*, there 4
is no Beginning of *Religion*: if there
be no *Goodness*, there is no Sincer-
ity of *Religion*; but a Contradicti-
on to it, by *holding the Truth in*
Unrighteousness.

In all Cases we are to observe what 5
is *Reason*, what is *Right*: *Will* stands
for nothing, in Disjunction from these.

Right is determined by its agreeable- 6
ness to the Reason of Things: and
none shall finally prosper in *Wicked-*
ness. B The

7 The same that is *Vertue* in the Subject, is *Grace* in the Original.

8 God made man *Intelligent* and *Voluntary*: and the Law of his Nature, and the *Reason of his Mind*, God intended for the great Rule of his Life; and to take place in all particulars, where God did not think good, further to express his Will, and declare his Pleasure.

9 What is *Perfected* hereafter, must be Begun here.

10 *Religion* is not one thing in its Principles, and another thing in the Subject.

11 'Tis base, and unworthy to Live below the Dignity of our *Nature*.

12 'Tis our grand Defection and *Apostacy*, to live in contradiction to the end of our Being; which no Creature below man doth; and none do, but wicked Men, and Devils.

13 Infinite Power, includes not in it, the Possibility of *Evil*.

14 If we consider what is *becoming reasonable Nature*, we shall have a Rule to guide us, as to Good, and Evil.

What

What is *Morally Good* is so suitable to the Nature of Man, that Motion in Religion, cannot but be with Pleasantness. 15

'Tis (*ἀθεὶ κατὰ*) *Godless Virtue*, (though the thing be well done for the matter) where there is not Intention of God. 16

The matters of Religion are not Impositions of Power: but Resolutions of Judgment. 17

There is no perticular of a Religious Life, which we cannot give an Account of the Motives, and Grounds upon which it doth depend, either from the Good of the particular Person, or of the *Society*, in which we Live; in pursuance of Reason, or Obedience to God. 18

To whom it belongs to be the *First Cause*, to the same it belongs to be the *Last End*: so God should be to us, by our own Act: He that is *Original* to us by himself, should be *Final* to us, by our Choice. 19

Where there is all Perfection in Conjunction, there is no place for any 20

Uncertainty, or *Unconstancy*: Resolution, and Performance in Agents of any perfection, go always with the Reason of the thing.

21

An Intelligent *Voluntary Agent* in right Constitution, doth in due and convenient Circumstances, as *certainly* produce noble and generous effects, in use of his Liberty; as any *Natural Agent*, which is determined to one thing, doth its proper effects, in matter prepared, and disposed; else the way of *Voluntary Motion* would be inferior to, and more imperfect than *Natural Motion*.

22

By these two Things *Religion* is recommended to us, above all other things whatsoever: (1.) By the Satisfaction we thereby enjoy in Life: and (2.) By the Expectation we have thereby at Death.

23

There is *That* in God which is Original to all possible Perfection: and there is *That* in God, which is exemplary to all good Actions.

24

'Tis strange that *Man* (of all the Creatures in this Lower World) should alledge

alledge this against God, *That* he cannot use his Faculties: *That* he cannot apply them to their proper Objects: *That* he cannot Observe manner, and measure.

'Tis the work and business of *Religion*, and of our Lives, to Reconcile the Temper of our Spirits to the Rule of Righteousness: and to incorporate the Principles of our Religion, into the Complexion of our Minds.

25

This is to be done (1.) By *searching* into the Nature of Things, and Reason of our Duty, that our Judgment may be such as to Approve the Laws of our Religion: (2.) By *Practicing* according to our right Apprehensions of things, till it becomes easy and delightful to us: (3.) By *Persisting* in this Course all our days, ever designing and meaning Righteousness, and ever Retracting and Correcting what is Unrighteous.

The whole *World is Governed* by the Perfection of Truth, Righteousness and Goodness, in conjunction with the Perfections of Wisdom and Power; and

26

nothing is done by God, but what these Perfections do.

27 Did *Christians* live according to their Religion, *They* would do nothing, but what Truth, Righteousness and Goodness doe (according to their Understanding, and Ability): and then one man would be a *God* unto another.

28 When the Principles of our *Religion*, become the Temper of our Spirits, then we are truly Religious: and the only way to make them become so, is to Reason our selves into an Approbation of them. For nothing which is the Reason of Things, can be Refused by the Reason of Man, when Understood.

29 The *Natural Knowledge* of Religion is as *Spiritual*, as any Knowledge that belongs to us. The *Moral part of Religion*, is the knowledge of God's Nature. The *Positive part of Religion* is the knowledge of his Will (concerning Expiation, and Pardon.)

30 That which is not *Original* to it self, cannot be *Final* to it self.

Knowledge

Knowledge of God doth suppose con- 31
comitant Affections, and connatural
Effects.

He that *Threatens*, may be Better 32
than his word, and very well save his
word: for no man is worse than his
word, because he is Better than his
word.

The *Rule* of Right is the Reason of 33
Things: The *Judgment* of Right is the
Reason of our Minds; perceiving the
Reason of things.

Right and *Truth* are greater than a- 34
ny Power: and all Power is Limited by
Right.

The *Will* of Man should be Govern- 35
ed by the Reason of his Mind: and the
Reason of his Mind, by the Nature of
Things.

We are to *Use* our Religion, not to 36
Make it.

We cannot put a greater Abuse up- 37
on *God*, than to say, *He is obscure*: That
He expresses himself darkly in that,
which concerns every man's *Duty* to-
wards Him, or *Happiness* by Him: so
that the man is at a great Loss, whe-
ther

ther he Understands God's Meaning, by his written Word, or not.

38 To use *Power* to controul the Principles of Human Nature; (the Use of *Reason*, the Exercise of *Liberty*) is as strange a *Phanomenon*, as to cross or pervert the common Course of Natural Agents; to bring the Sun back again, or to make it fill the World with darkness and stench.

39 Believe *Things*, rather than *Men*.

40 A Man has as much Right to use his own *Understanding* in Judging of Truth, as he has a Right to use his own Eyes to see his way. Therefore it is no offence to another, that any man uses his own Right.

41 All *Sin* is either contrary to the very Nature of God: or else contrary to the State of a Creature.

42 Man *as Man*, is Averse to what is Evil, and Wicked: for *Evil* is Unnatural, and *Good* is Connatural to Man.

43 He that gives *Reason*, has done what is *Fit* to be done, and the *Most* that can be done.

The

The *Soul* does Contemplate, and
Worship God, when it is not disturbed
by *Body*, or *Disaffected* through *Vice*. 44

In the search after *God*, and Con-
templation of *Him*, our *Wisdom* doth
consist: In our *Worship* of *God*, and
our *Obedience* to *Him*, our *Religion*
doth consist; in *Both* of them, our
Happiness doth consist. 45

The written *Word of God*, is not the
First, or *only* Discovery of the Duty
of *Man* (*Rom. 2. 15, 29.*) It doth ga-
ther together, and Repeat, and Re-
inforce the scattered and neglected
Principles of *God's Creation* that have
suffered Prejudice, and Diminution, by
the Defection and *Apostacy* of *Man*,
who has *Abused* his Nature, and is pas-
sed into the contrary Spirit. 46

Man is a Wonder to himself; he can
neither Govern, nor know himself. 47

In the *Scripture*, we have all the
Principles of God's Creation Repeated,
Acknowledged, Re-inforced, and Re-
established, and charged upon us. 48

The *superaddition* is, the Declarati-
on of *God* by *Christ*, directing us, how
to

to come to Reconciliation through the *Mediation* of Him, and upon Terms of Repentance.

49 'Tis the *best Use* of our selves, to be Employed about God.

50 We must be in our measure, degree, and proportion, in respect of Moral Perfections (of Holiness, Righteousness, Goodness, and Truth) what God is; in his Height, Excellency, and Fullness; for in all Moral Perfections, God is Inimitable by us, We may Resemble God; God is communicable to us; We may partake of Him.

51 That which is the *best Employment* here, will be the only Employment in Eternity: There we shall have none but good Company, and *They* will be better then they now are.

52 There is no better way to *Learn*, than to *Teach*.

V - 53 He that never *changed* any of his Opinions, never corrected any of his Errors.

54 The *Mind* of a Good Man, is the *Best* part of him: the *Mind* of a Bad Man is the *Worst* part of him.

A *Reasonable Nature*, needs not have a *Law* imposed or given: for. it hath a *Law* connatural to it, is a *Law* to it self. 55

Before *Nature* hath suffered violence; it abhors *Baseness*: but being often, and long *Abused*, it willingly consents. 56

To the *Compassionate* God shews compassion: and it shall be Measured to us according to our Measure. 57

Those that *Differ* upon Reason, may come together, by Reason 58

The only way to make a man's *Notion* his own, is to communicate, and *Discourse* about it, and submit it to Examination: so that Those that are most Profitable, are most Profited; and by communicating themselves, they are most Improved. 59

He that *gives not Reason* for what he saith, Speaks nothing, though he Saith never so much. 60

'Tis a great Saying, *Whosoever is Pleas'd with God, Pleaseth God: And whosoever is Pleas'd with God, God is pleas'd with Him.* 61

The

- 62 The Government of our Spirits, is the greatest Freedom.
- 63 By *candid* Construction, you may Frustrate an Enemy; but by *sinister* Construction, you may lose a Friend.
- 64 If a Man be once out of the Use of Reason, there is no Bounds to Unreasonableness.
- 65 Conscience without Judgment is *Superstition*: Judgment without Conscience, is Self-Condemnation.
- 66 *Innocency*, and *Credit* are the Safeguard of Vertue: he that is Guilty, either Defends it by a Lye, or by Impudence.
- 67 No Man is *Wise* enough for his own Direction; *Powerful* enough for his own Defence; or *Good* enough, for his own Satisfaction.
- 68 It had been better for the *Christian Church*, if that which calls it self *Catholick* had been less employed in Creating pretended Faith, and more employed in maintaining Universal Charity.
- 69 Let not any One use that Severity in the case of *Another*, which his
own

Own case will not bear : For a man may condemn Himself in the Person of another.

To *believe* there is a *God*, is to believe the existence of all possible Good, and Perfection, in the Universe : And it is to be *Resolved* upon *this*, that things either *are*, or finally *shall* be as they *should* be.

70

There is nothing proper and peculiar to *man*, but the Use of Reason, and the Exercise of Virtue.

71

If any man *Object* the *Decay* of Nature, against the Performance of his Duty : He (in particular) has *Abused* his Nature ; he hath Lived in the world to no Purpose, who hath not so far studied the Principles of *Reason*, and the Temper of *Man* ; as to Reconcile himself to whatsoever is Agreeable to humane Nature, and to whatsoever is within the Compass of Humane Reason.

72

We may maintain the *Unity* of Verity, in point of Faith ; and Unity of Charity, in point of Communion, notwithstanding all Differences, in point of Apprehension.

73

Every

74 Every man is Born with the Faculty of *Reason*, and the Faculty of *Speech*: but why should he be able to Speak, before he has any thing to say?

75 It is not to be expected that another man should *Think as I would*, to please me; since I cannot Think as I would, to please my self.

76 To go against *Reason*, is to go against *God*: it is the self same thiag, to do that which the Reason of the Case doth *require*; and that which God Himself doth appoint: It is the very voice of God.

77 Mens *Apprehensions* are often nearer than their Expressions: they may mean the same thing, when they seem not to Say the same thing.

78 Let no man *Condemn another* for such things as he desires God would Pardon in himself.

79 Creatures *below us*, use themselves as they find themselves: you never find Them Worse than themselves.

80 Every *Mis-government* of our selves is a punishment of our selves.

Sins of the Mind have less Infamy than those of the Body; but not less Malignity. 81

The Most that any of us *know*, is the Least of That which is to be known. 82

Do what is Wisdom and Reason, and Refer your selves to God as Judge. 83

The *Law of Heaven* should be the *Law of the World*. 84

God Imposeth no Law of Righteousness upon us, which He himself doth not Observe. 85

When a Man consents to any thing that is *contrary to the Reason* of his own Mind, he *Begins* a disposition contrary to Vertue, and Religion: a Second act *Increaseth* it; and by and by an *Habit* of Vertue is not only weakned, but wrought out; and a contrary Habit is Introduced. 86

Religion makes us Live like Men: To do nothing that will either sink us into Beasts, or Transform us into Devils; As Intemperance and Sensuality makes us Beasts; so Pride and Malice makes us Devils. 87

What

- 88 What is *one man's* Meat, is another man's Medicine, and another man's Poyson.
- 89 *Religion* consists, in Things that are *Good in themselves*, or that are for the *Recovery* in us of what are *Good* in themselves.
- 90 Every *sin* is *Voluntary*; and either hath the *consent* of the Mind, or follows upon the *Neglect* of the mind.
- 91 True *Liberty* is always in conjunction with Right, and Good.
- 92 Nothing in *Religion* is a Burden, but a Remedy, or a Pleasure.
- 93 He that would intirely do Right to *Religion*, must acknowledge, that *Religion* does all Right to men.
- 94 When the *Doctrine of the Gospel* becomes the Reason of our Mind, it will be the Principle of our Life.
- 95 *Heaven* very much consists in an Internal Reconciliation to the Nature of God, and Rule of Righteousness.
- 96 Every *Sinner* wrongs his own Principles.

Contrary

Cent. I. A P H O R I S M S. 17

Contrary to the *Order of Reason*, is
contrary to the State of Nature in In-
tellectuals. 97

If *Reason* may not Command, it will
Condemn. 98

Reason *discovers* what is Natural,
and Reason *Receives* what is super-
natural. 99

The *Guilt* of Conscience, and *En-
mity* to Righteousness; is the inward
state of *Hell*. 100

C

Century

Century II.

- 101 **E**Nmity with *Righteousness*, is
Enmity with God.
- 102 I reckon what has not Reason in it,
or for it, if held out for Religion, is
mans *Superstition*.
- 103 Those who are united by *Religion*,
should be united by *Charity*.
- 104 *Rational Nature* is as sufficient and
proportionable to its effects, as any vi-
tal Principle besides in the world.
- 105 An *Argument* to Intellectual Nature
hath, or ought to have the same Force,
as any Natural Quality or Power hath
on an Inferior Nature.
- 106 No man ought to have a Right of
Punishing, but he who has the Right of
Obedience: no man should have, or
use the Right of Punishment, but he
who has some Right denyed him (*viz.*
Obedience) and for Recovering that
Right of Obedience.

God is the Creditor in respect of Punishment ; *man* is the Creditor in respect of Reward. 107

He that lives *out of Love* , is ever contriving Offence, or Defence. 108

God hath set up *Two Lights* , to enlighten us in our way : The light of Reason, which is the Light of his Creation : and the Light of Scripture, which is after-Revelation from him. Let us make use of these two Lights, and Suffer neither to be put out. 109

Where *Religion* does take place , and is effectual, it makes *this world* (in measure and degree) Representative of Heaven. 110

That must not be done in the Defence of *Religion* , which is contrary to Religion. 111

I will not *make a Religion* for God : nor suffer any to make a Religion for me. 112

That which is a *Counterfeit* of any thing, or a Corruption of any thing, is least *that which* it makes a show of. 113

The *Good nature* of an Heathen is more God-like, than the furious Zeal of a Christian. 114

- 115 Some are the worse for their *Religion*.
116 The *Proud* man hath no God : The
Unpeaceful man hath no Neighbour :
The *Distrustful* man hath no Friend :
The *Discontented* man hath not himself.
117 Nothing can give *Peace* to him who
is at Enmity with his own Reason.
118 Certainly *They* who *do worst* by Re-
ligion, shall *Fare worst* by Irreligion.
119 All Creatures were raised out of *no-*
thing : and every *Creature* is next to
nothing.
120 'Tis the greatest *Power* to Transact
all, within the Measure and compass of
Reason and Right.
121 In the Use of *Reason*, and the exer-
cise of *Vertue*, we enjoy God.
122 We are made *one for another*, and
each is to be a Supply to his Neighbour.
123 *Betraying* humane Converse through
want of good Behaviour ; is contrary
to *Righteousness* : *Neglecting* the mind,
and want of Self-Improvement, and
Self-Government, is contrary to *Sobrie-*
ty : but Few charge their Consciences
on the Account of either.
124 The *Dissembler* does not think within
himself

himself, what he Says: The *Flatterer* does not Think of *you*, what he Says. The *Dissembler* Intends not the Truth, the *Flatterer* means not the Good, he speaks. The *One* speaks contrary to Verity, the other contrary to Charity.

Whosoever Fails in general good *Carriage*, and good Behaviour, in general Love, and good-will, will fail in what is more Costly, in paying Debts exactly, in doing all good Offices, as he has Opportunity. 125

Whosoever *Scornfully* Uses any other man, *Disparages* himself. 126

Our *notions* are more our own, then any thing without us, and I count nothing *mine*, that I cannot Defend against all the world. 127

Foreign opposition and Forces cannot do the Mischief which *Internal* Feuds and Treachery may do. 128

For Contradiction to his Reason a man is *Challenged* now, and will be *Condemned* at the great day of Judgment. 'Tis the Reason of things, and of our Minds, not the Power of God only which Condemns. *Fear thy self*, for thou art 129

in more danger of being Condemned by the Reason of thy mind, then of any Power whatsoever, of God or man.

130 Fools do not *Distinguish* things, according to their Differences.

131 *Mind* and understanding hath Satisfaction in no other thing, than in Attendance upon God.

132 The *things of God* are not made *ours* by a meer Notion and Speculation; but when they become in us, a vital Principle, when they Establish in us, a Sate and Temper; when the things of God are Grounds and Principles of suitable Operations.

133 *Wickedness* doth as naturally make us Miserable, as it makes us *unlike* to the most Happy Being. As *God* is Holy, and Happy; so *We* must be like him in Holiness, that *we* may be Happy.

134 What we Attribute to *God*, as *his* excellency and Perfection; *that* we should propose to our selves, as matter of Practice, and Imitation.

135 *Right*, in strictness is not *Right*, if there be Equity on the other side.

136 'Tis reasonably expected that there should

should be *Accord* among those on earth who are *Citizens of heaven*.

The Service of *Truth* is Liberty : 137
the Licentiousness of *Falshood* is Slavery.

Certainly our Saviour accepts of no 138
other Separation of his *Church*, from the other part of the world, than what is made by Truth, Vertue, Innocency, and Holiness of Life.

'Tis a Business of difficulty, and 139
Leisure, to discharge the mind of *evil Principles* ; and to change Nature.

No account can be given of *Wickedness* in a way of Reason, for Reason 140
is against it.

Whosoever is bound to *Obe*y in the 141
first Instance ; if he fails, is bound to *Repent* in the second.

If we would be Real and Sincere in 142
our *Devotions* towards God, let us have for Religion, that which will do us Good, Sanctifie our Natures, and Reconcile us to God.

The *Disturbers* of the world are not 143
Naturalized to Heaven.

Gods infinite *Goodness* makes Him 144

compleatly Happy: the degree of our Happiness holds proportion to the measure of our Goodness.

145 We are *Happy*, in the same way *God* is Happy; or we are Miserable in the same way the Devil is Miserable. As Evil makes Miserable, so *Goodness* makes Happy.

146 Man by Reason, has Apprehensions of *Moral Good and Evil*; as Animals by sense distinguish *Natural* good and Evil.

147 The *Divine Life* in us, is a Nature against sin.

148 *Christ* is Divinity in the Nature of man.

149 Some *Christians* are denominated from *Christ*; as the *Jesuites* from *Jesus*.

150 Though the *Reason* of the *Subject* be Prejudiced, and corrupted, by Apostacy, and ill use; yet the *Reason* of the *Thing* continues sacred and unchanged:

151 To be in Reconciliation with *God*, is to be in Conjunction with Happiness.

152 Our *Souls* have not the full use, and Improvement of themselves, save in their Approaches to *God*; Employment about Him, and enjoyment of Him.

God is the greatest Good (*summum bonum*) Iniquity is the greatest evil (*summum malum* :) and these are inconsistent. 153

The more a *Sinner* knows himself, the less he is Satisfied with himself. 154

Had not *Infinite Goodness* been the Law of Heaven, there had never been any other Being but God. 155

The *worst of evil* befalling Sinners, is not an Infliction from without, but arises out of the Guilt of Conscience within. 156

There is nothing in *Perfection*, nothing natural, but where the Reason of things directs the Reason of our Minds : and *that* Guides and determines the Will. We are *Intelligent* by the First, and *Voluntary* by the Second. 157

God is certain, because in him there is the Fulness of Liberty, and the Fulness of Perfection. 158

Of that *Power* which none can possibly *Resist*, none can justly *Complain*. 159

To be *Intemperate* destroys the Individual. 160

vidual; To be *Unrighteous* dissolves the community; To be *Impious* denies God (cuts off from the Original, clips off the Sun beams.) Would we neither be our selves, nor have ought else to be?

161 *Habits* of Vertue are Acquired by a right Use of our selves; and they are spoiled by Unnatural practice.

162 We are *Good*, by Imitation, Participation and Resemblance of God: and in the same way, we are Happy.

163 They that Think there is *no God*, at some times; do not Think so at all times.

164 An *ill Principle* in the Mind, is worse than the matter of a Disease in the Body.

165 As *sin* is the worst Evil that is done; so 'tis meet, it should Fare the worst.

166 God hath not the Least Care of that part of his Creation, which doth most *Resemble Himself*.

167 God is never Wanting in *Necessaries*.

168 *Truth* is connatural to the Soul.

Religion Begins in Knowledge, Proceeds in Practice, and Ends in Happiness. 169

Ignorance of that, will not Destroy another, the Knowledge of which will not save me. 170

Two things we may easily perceive (1.) Whether we be Hypocrites : and (2.) Whether we be Hereticks : not the former, if we mean Religion ; not the latter, if we desire Information, and make no Faction. 171

To know the Difference of Right and Wrong, speaks our Wisdom : To Observe that Difference, speaks our Goodness. 172

He that is Light of Faith, will, by the same Reason, be Light of Unbelief : he will as easily Disbelieve Truth, as Believe Error. 173

Deal Ingenuously with Truth ; and Love it for it self. 174

Scripture, as a Rule of Faith and Life ; is not one Text, but all 175

God's Superintendency does not Discharge our Subserviency. 176

- 177 A *Rule in Practice*, is a Notion Incarnate; made like to us.
- 178 Govern thy self from *within*.
- 179 'Tis far from being True, That *Man* hath *nothing to do*, upon Supposition that *God doth all*.
- 180 To look for the *Salvation* of *Glory*, without the *Salvation* of *Grace*, is to Think to come at the End, without Use of the Means.
- 181 We should (if we were Wise, and Careful of our Soul's health and Safety) *Grasp* and comprehend in Thought (so far as we can) the several Dimensions of Time past, present, and to come; and Raise a *Judgment* (upon the view and Resolution of the whole) what is our Interest; what the Establishment whereon Immortal Spirits may Fix and Settle; and thereto (by invincible Courage) *Subdue* all Things, into Obedience, and true Subserviency.
- 182 We may Overcome the *Devil* by Resistance; and our *selves* by Self-denyal.

A great deal of Time is contracted in *Opportunity*. 183

Man is not as he *should* be, thro' Non-use, and Other-use, and Abuse. 184

Argumentum in Causa is in Conjunction with Truth, and Goodness; and prevails little: *Argumentum ad Hominem* is in conjunction with humour, manner, fancy, pleasure, &c. and prevails much. 185

Man is *sure* of nothing; he is not sure of himself. 186

Every Man may Estimate his *Future State*, by his *Present*, viz. the Like, or more of the same. Death makes not that Change, which is made only by *Moral Principles* of Knowledge and Goodness. 187

The State here, and the State hereafter are *Homogenial*. 188

All *worldly Things* are so much without us, and so subject to the Power of Vanity and Uncertainty; That they do not *Make* us when they come: nor *Mend* us while they stay: nor *Undo* us when they are Taken away. 189

As

- 190 As to the Truth of Things, we *do* not what we *Pretend*, but what we *intend*.
- 191 The *Christian Religion* made a cloak (or cover) of *Licentiousness*; is the *Best Thing* in the *Worst Use*.
- 192 By *Degeneracy*, we come to be *Least That*, which by God's Creation, we were chiefly designed to be.
- 193 The Beginnings of *Sin* are *Modest*, the Issues of it are *Impudent*.
- 194 By *Use*, *Custom*, and *Practice*, Men come to be *Anything*; tho' never so *Irrational* and *Unnatural*.
- 195 We know where we *Begin* to *Miscarry*, but we know not where we shall *stay*.
- 196 *Using* and *Enjoying* is the true *Having*.
- 197 *Man in respect of God*, is not his *Own*: he *Owes* to *God*, more than to himself.
- 198 There are two Things of great Importance to us, *viz.* (1.) To *Live well*: and (2.) To *Dye well*: To *Live* as we *should*; and to *Dye* as we *would*:
To

To Live according to God's Direction, and to dye according to our own hearts desire.

Against the *Guilt* of Conscience, 199
there is the State of Justification: against the *Malignity* of Spirit, there is the habit of Sanctification.

There is nothing desperate in the 200
State of *Good men*; where there is a right Principle within them; and God's Superintendency over them.

Century

Century III.

201 **S**INS are as if they never had been committed, when the Sinner hath *Repented*, and God hath *Pardoned*.

211 *Vertue* and *Vice* differ as Heaven and Hell: for *These* make Heaven, and Hell; as they are a State: Self-Justification with Conscience of Truth: Self-Condemnation with Conscience of iniquity.

203 We never better *Enjoy* our selves, than when we most *Enjoy* God.

204 *Goodness* in case of *Misapprehension* in Judgment, is a Principle of Direction; in case of *Miscarriage* in Practice, is a Principle of Restoration.

205 Obligation to divine Truth, is *Religious Liberty*: Obligation to the contrary error, is *Superstitious Vassalage*.

Hypocrisy

Hypocrisy, is not being short in Religion, but is Practicing upon it. 206

There cannot be *Receiving Truth* in Love, where there is not receiving it in Judgment. 207

He that is *Vicious*, is a Moral Monster. 208

The sense of *Repentance* is better Assurance of Pardon, than the Testimony of an *Angel*. 209

Repentance is Satisfactory to the Reason of our Minds; and necessary to the Quiet of our Consciences. 210

'Tis as Natural for a *Man* (in respect to the Principles of God's Creation in Him) to do that towards God, his Neighbour, and Himself; which Right Reason doth demand; as 'tis for a *Beast*, to be guided by his Senses, and Instinct; or as 'tis for the *Sun* to give Light. 211

All *Vertue* is connatural; and all *Vice* is unnatural to men. 212

Regeneration is the Salvation of the present State: *Glorification* is the Salvation of the future State. 213

- 214 In Intellectual Nature, a Principle of Knowledge is Vital to the *Understanding*; and an habitual Disposition is Vital to the *Will*.
- 215 Sinners must *Repent*, for they cannot be *Happy* by God, in a way of Opposition against Him: it must be by Submission, and Reconciliation to Him.
- 216 He that does *not Repent* of his sin, Justifies it.
- 217 'Tis impossible for a man to be made Happy, by Putting him into an *Happy Place*; unless he be first in an *Happy State*.
- 218 A *Sinner* is a Person of Violent Practice, and one who doth *Unnatural Acts*.
- 219 The first Act of Religion is to *Know* what is True of God; the second act is to *Express* it in our Lives.
- 220 *Religion* is Intelligible, Rational, and Accountable. None who knows and does consider, would choose to have his Obligation to Religion either Released, Cancelled, or Discharged.

The *Moral* Laws are *Laws* of themselves, without Sanction by Will ; having sanction in the Reason of Things. 221

Institutes were never intended to be in *Compensation* for failure in Morals, but for their better *Security*. 222

A man is not excessively *Wicked* on a sudden : but no man knows when he is going, how far he shall go. 223

No man is *True* to himself, that is *False* to his God : no man that is *Ill-Implied* is certain he shall be *True* to himself. 224

The Guilt of Conscience is the Fuel of Hell. 225

If I am *Guilty*, I have a Wound within ; and have nothing within me *True* to my self. 226

Heaven primarily lies in a Refined Temper, in an internal Reconciliation to the Nature of God, and to the Rule of Righteousness. 227

Both Heaven and Hell have their Foundation within us. 228

The Mind is to be Informed with *Knowledge* ; and Refined by Vertue. 229

- 230 A man Forces himself, when he is *Vicious*; and a man kindly useth himself, when he is *Vertuous*.
- 231 There is a *Reason* in man, to which the *Difference* of good and evil may be made to *appear*; and *thus*, we may Work upon the mind of any man.
- 232 The *Unrighteous* are *Condemned* by themselves, before they are condemned of God.
- 233 *Reason* is the Divine Governour of Man's Life.
- 234 *Irreligion* is the most Unnatural thing in the world.
- 235 It is as natural that *Will* should follow, as that *Understanding* should go before.
- 236 Truth is *connatural* to a man's Soul, and in *Conjunction* with it, becomes the minds Temper, and Complexion, and Constitution.
- 237 *Guilt* is the sting of Punishment.
- 238 He Wrongs himself, that upon account of *Religion*, comes under the Obligation of any thing in point of Conscience, which he is not obliged to by Reason and Scripture.

Man parts with his Freedom, and enslaves himself, when he subjects himself to *That*, which is not Sovereign in him as *Reason* is. 239

Men affects to be *Atheists*, that they may be Lawless. 240

Vertue has Reward, and Vice has Punishment arising out of it self. 241

He that has no *Government* of himself; has no Enjoyment of himself. 242

Whosoever is of a *Malignant* Disposition of mind, he hath brought himself into it, by gross self-Neglect, or by voluntary self-Abuse. 243

The *Use of the Body* is to be the *Instrument* of the Soul, in the practice of Vertue; and when 'tis not made such, 'tis Alienated from its proper Use. 244

He that *Commands others*, is not so much as Free, if he doth *not* Govern himself. 245

If through the Help of God, we do not Alienate our selves from the Things of the world; the *Things of the world*, will certainly Alienate us from God. 246

- 247 A man hath his Religion to little purpose, if by it he doth not Mend his Nature, and Refine his Spirit.
- 248 We *Worship* God best, when we Resemble Him most.
- 249 To Believe, and *not to Do*, is to Hold the Truth in Unrighteousness.
- 250 To live after Temper, is below Reason, and short of Vertue.
- 251 There is much of GOD in *Man*; therefore man ought not to Abuse himself.
- 252 No one Reverenceth a *wicked* man, no not a wicked man himself.
- 253 There is no *Natural* Action so mean, as every sinful Action is.
- 254 *Sin* is below any Man.
- 255 He that hath no Reverence for *himself*, and his own Nature (so as to Abuse it, and Disorder it) he hath no Reverence for God.
- 256 A man cannot do himself Right, if he Lives *from without*, and not *from within*.
- 257 *Right and Just* is determined, not by the Arbitrary pleasure of him that has Power over us; but by the
the

the Nature and Reason of Things.

The *greater Rights* of the World 258
(that Govern above, and below) are determined by the Relation things have each to other: and these Rights can never yield, or be controuled: For *These* are a Law with God, and according to his Nature, and are as unchangeable and unalterable as God himself.

Equity is Abatement of Legal Right, 259
upon Reasonable considerations.

The Suitableness and Fitness that 260
there is in one thing to Accommodate another in the *inferior world*; is a Resemblance of what the Superior and *Intellectual* world does by Justice and Equity: so the whole Creation of God is mutually Beneficial.

Wisdom and Power are Perfections only as they are in conjunction with *Justice and Goodness*. 261

Holiness in Angels and Men, is their 262
Deiformity, Likeness to God, in Goodness, Righteousness, and Truth.

Relative Holiness depending upon an 263
Arbitrary act, is of a mutable Nature.

- 264 Things *Relatively Holy*, have never been *Equalized* with, but have always been Subservient to Real Holiness.
- 265 The Reasonable part of Man hath a *peculiar Reservation* for God: and its Happiness is in its Employment about God.
- 266 Man's *Fame* is his Second Security, for Goodness; as *Conscience* is his first.
- 267 Nothing is so Bad as *Moral Evil*.
- 268 *Punishment* has in it the Notion of a Remedy; and has the place of a Mean; not of an End.
- 269 The Execution of *Punishment* is for the Defence of Righteousness.
- 270 In the *Lord's Supper*, there is the *Action*, and the Explication of the Action.
- 271 There is no One thing in All *That Religion which is of God's making*, that any sober man in the true Use of his Reason, would be Released from, tho' he might have it, under the Seal of Heaven.

Reason and *Vertue* are Things that have Bounds and Limits : but Vice and Passion have none. 272

Religion was given us of God for the Good of Men. 273

Nothing Spoils Human Nature more than False Zeal. 274

The good Nature which Man is born with, is Better than False Religion, which makes men ill-Natured. 275

The greatest Performance in the Life of Man, is the Government of his Spirit. 276

Give me the man of whom I may say, *This* is the person, who in the true use of *Reason*, (the Perfection of Humane Nature) who in the Practice and Exercise of *Vertue* (its Accomplishment) hath brought himself into such a Temper as is *Connatural* to those Principles, and Warranted by them. 277

He that gives way to *Self-will*, hinders Self-Enjoyment. 278

The Sufferings from Malignity abroad are not so great, as the Sufferings from Malignity within. 279

They

280 Serenity of Mind, and Calmness of Thought, are a better Enjoyment than any thing *without* us.

281 All heaven and hell is not hereafter, and *from without* : but are present and *from within*.

282 They that are *Reconciled* unto God, in the Frame and Temper of their Minds ; that Live according to the Law of Heaven (the everlasting and immutable Rule of Goodness, Righteousness and Truth) may truly be said to have begun *Heaven*, while they are upon the earth.

But they which confound the Difference of good and evil, and who Care not to Approve themselves to God, but act without Difference or Distinction ; *These* are Partakers of the *Devilish* Nature, and are in the Hellish State.

283 No Man is *Religious*, that voluntarily Consents to Known Iniquity.

284 The least that can be expected from Religion, and Conscience, is *That* men be kept from voluntary consent to known Iniquity.

Men

Cent. III. *APHORISMS.* 43

Men of Holy Hearts and Lives 285
best understand Holy Doctrines and
things.

True *Religion* will make those Good- 286
natured, whom it finds Bad-natured.

Intemperance doth weaken Reason, 287
and contradict Religion.

Religion begets in us a Rational Con- 288
fidence, and a transcendent Pleasure.

Will without Reason, is a Blind 289
man's motion: Will against Reason, is
a Mad man's motion.

We must now *Naturalize* our selves 290
to the Employment of Eternity.

Nothing is more True, than that all 291
Moral Evil is contrary to Humane Na-
ture.

Conscience of *Sin* is the Horror of 292
Hell: the Sense of an offended God is
the Hell of Hell.

There is no Pleasure Living or Dy- 293
ing, but in a Practice according to *right*
Reason, and Conscience.

Good men under the Power of Rea- 294
son and Religion, are *Free*, in the
worst Condition: *Bad men* under
the Power of Lust and Vice, are
Slaves.

Slaves in the best Condition.

295 He that useth his *Reason*, doth acknowledge God.

296 The Perfection of the *Happiness* of Humane Nature, consists in the right Use of our Rational Faculties; in the vigorous, and intense Exercise of them, about their Proper, and proportionable Object, which is God.

297 *Heavenly Things* are the greatest Truths and Realities in the World; and our Life is them.

298 In *Morality*, we are sure as in Mathematics.

299 Religion *Teaches* less than we desire to know; and *Requires* more than we are willing to Practice.

300 *Truth* in practice, proves Goodness.

Century VI.

WE are *Born* under a *Law*: 'tis our Wisdom, to find it out; and our Safety to Comply with it. 301

He that confines himself to this *World*, Lives to make himself Less. 302

We cannot Terminate our *Selves* in our selves, but we Lose our selves: we cannot be Ultimate and Final to our selves, who are not Original to our selves. 303

Remission of sins is Prevention of Punishment. 304

The Injury done to God, by *Sin* is *Defamation*, and *Rebellion*: the Satisfaction for the Injury must be *Vindication*, and Submission. 305

In the *Incarnation* of Christ, we understand God in conjunction with humane Nature: and this strengthens our Faith, that humane Nature may be conjoined to God eternally. 306

If you confine your *Teachers* you hinder 307
der

der your Learning: if you Limit his Discourses to your Apprehensions, you will never be Wiser, than you are: you will be always in Swadling-clouts.

308 Sincerity of Heart is a great advantage towards Orthodoxy of Judgment.

309 The *End of Punishment*, with Respect to God, is the Vindication of his Uprightness, and Righteousness: with Respect to the *Sinner*; 'tis the Reformation and Amendment of his Life: with Respect to the *Innocent*, 'tis warning to Fear, and do no such sin.

310 Even the worst of God (his *Punishments*) will Recommend God to us.

311 *Punishment* is not an arbitrary Act, according to Will; but a Reasonable Act, directed by Wisdom, and Limited by Goodness.

212 *Duty and Happiness* are Vital Acts; and must be put forth from vital Principles.

Nothing

Nothing can Spiritually Awaken a man, but what Awakens *his Vitals*; satisfies his Understanding and Reason; and so Prevails with his Will and Affections. 313

God Deals with us according to our Principles. 314

Religion must be the *Frame* of our Minds, and the Rule of our Lives. 315

Sin is a *Defiance* to the Authority of God; a *Contradiction* to the Law of Righteousness, a *Disturbance* to the Society of Men, and a *Distraction* to the Soul of the sinner. 316

Punishments and *Judgments* are (1.) To *Remind* those within the Compass of Religion, *That* they may not Lose themselves: (2.) To *Awaken* those that are devoid of Religion, *That* they may come to themselves: (3.) To *Discover* those who are Hypocrites in Religion, *That* they may not Prejudice their Neighbour: (4.) To *bear Testimony* to those who Renounce Religion, *That* they may not Misrepresent God (as not Maintaining Righteousness.) 317

- 318 An *Act of Duty* is *Law in Practice*.
319 In *Intellectual Nature*, 't is as horrid and monstrous to do against the *Order of Reason*; as in *Inferiour Creatures*, to do contrary to the course of *Nature*.
- 320 God is as necessary the *Best*, as He is the *Greatest*.
- 321 God does all for his *own Glory*, by communicating good out of himself; *not* by looking for any thing from his *Creatures*: our *Duty* is not for his sake: our duty is our *Perfection* and *Happiness*.
- 322 God doth all to his *own Honour*: He doth take care to spread his own *Nature*, and *Communicate* his own *Qualities* and *Perfections*: and in his *Government* of the *World* Aims at *this*, that his *Goodness*, *Righteousness* and *Truth*, may prevail every where, and have an *Universal Empire* and *Sovereignty* in the *Lives* of *Angels* and *Men*.
- 323 There are *some Things* (which have such an *intrinſick Malignity*) they can never be *Sanctified*: but they do *Unhallow*

hallow and prophane whatsoever Act they adhere to.

So far as we are *Renewed* in our minds, and *Reconciled* unto God; so far we do *Harmonize* with the Rule of Right, have *Complacency* in things that are Good and Holy, and do them with *Delight*. 324

Wicked men Shake off the Government of *Reason*, as if it were *Tyranny* and *Usurpation*. 325

We are as sure of necessary Nature, as can be: we should be as sure of *Rational Nature*, as to *Virtue*, *Reason*, and *Right*. 326

We should not have been *Voluntary* in the second place, if we had not been *Intelligent* in the first place. 327

We suffer *difficulty* in the Exercise of *Vertue*, because our *Understandings* are short and *Fallible*; our *Appetites* are divers and contrary: But we must stay for *Information*, and must *controul* our selves. 328

We have security from God Himself, concerning God; wherefore we may Depend upon Him. 329

- 330 The more *Righteous* any man is,
the more *Religious* he is.
- 331 There is no *Perfection* wanting in
God, which our own hearts could de-
fire should be in Him.
- 332 An Intellectual Agent that hath
all Knowledge, and all Power; useth
neither *Fraud*, nor *Violence*.
- 333 The true Improvement of the Ra-
tional Faculties, is the exercise of
the several (Moral) Virtues.
- 334 There is nothing in Religion which
is in conjunction with *Immorality*.
- 335 He *Glorifies God* most, who Serves
Him most in the great Design He has
in the world, viz. To maintain Righ-
teousness, Goodness, and Truth a-
mong his Creatures.
- 336 A man is more *Beholden* to Reli-
gion, than to any other thing in the
world
- 337 *The Spirit in us*, is the Reason of
our Minds Illuminated by the written
word. The *Spirit* now Teaches by
these Writings.
- 338 A man is not well settled in his
Religion, until his Religion is the
self

self same with the Reason of his Mind.

If you would be *Religious*, be Rational in your Religion. 339

Religion doth not destroy Nature, but is Built upon it. 340

Every man *is* as he uses himself, for we work out of our selves. 341

In Scripture none are called *Sinners*, but those that sin against knowledge and Conscience. 342

Religion does not Operate like a Charm or Spell; but ingenuously by way of Mind and Understanding. 343

The Reason of Things is the Law of Gods Creation. 344

Natural Desires are within bounds, but unnatural Lust is infinite. 345

Morals are for themselves, all other Things in Religion are in order to These. 346

We shall never be Right in our Religion, if we have wrong apprehensions of God. 347

Justice in God imports not an absolute necessity of Punishment. 348

- 349 Nothing is more necessary to the interest of Religion, than the prevention of Enthusiasm.
- 350 Men are unrighteous to themselves, when they Leave *natural Use*.
- 351 None Loves *himself* too little.
- 352 There is no *Natural Desire*, of what is unnatural.
- 353 Men are not to be Taught with Clubs, but with *Fescues* pointing to the Letters. Letters are not to be knocked into the Head, but to be offered to the eye.
- 354 The *Names of Authors* are truly considerable: but the *Strength of Reason* is more so.
- 355 *Christ* is not so Little as a Name and Notion: He is a Nature, and Spirit, and Life in us.
- 356 We Owe Happiness to our *Selves* Let us bestow our selves upon it.
- 357 The Church of Christ hath not two more Choice things, than the Simplicity of her *Faith* and the Sincerity of her Love.
- 358 Let those things be left *without Determination*, which may be Unknown

known without Harm, but cannot be Stated without danger.

When men unduely Practice upon *Truth*, they are forced into the Absurdity of error. 359

They do not advance Religion, who Embody it (draw it down to bodily Acts) or who carry it up highest, into what is Mystical, Symbolical, Emblematical, &c. 360

Ignorance is no Principle of any Action. 361

In the *First man*, God married Material and Intellectual Nature: In the *second man*, the Divine, and Humane Nature. 362

Religion hath its *Inwards*, as well as its *Outwards*; which holds proportion to Spirit and Flesh. 363

Our own *Righteousness* is Obedience: the Righteousness of Faith, is Pardon. 364

Power is not a Terror when in Reconciliation, or acting in a way of Righteousness. 365

The *Mind* as a Glass receives all Images; and the Soul becomes *That*, with which it is in conjunction. 366

- 367 *Good men* Study to Spiritualize their Bodys; Bad men do Incarnate their Souls.
- 368 Entrance into Heaven, is not at the hour of death, but at the moment of Conversion. *This day, &c.* Luke 19. 9.
- 369 Let all the strife of men be who shall Do best: who shall Be Least.
- 370 *Will* is nothing against, or without Right and Reason.
- 371 The *Artists* skill ought to be the buyers security.
- 372 Nothing is more absurd than an *old child*.
- 373 Most commonly the *Weakest* are most Willful: and they that have the *least Reason*, have the most Self-conceit.
- 374 'Tis expected, if one be a *Christian* he should be more than a Man.
- 375 Righteousness and Equity are according to our Principles: we are *made* to these.
- 376 The *Right of the Case*, is the Law of the word.

He that is *conceited* of his *Wisdom*, is readier to *Impose Error*, than to *Receive Truth*. 377

I may not *be* an *Enemy*, I would not *have* one. 378

None are known to be *Good*, till they have opportunity to be *Bad*. 379

The *Judgment of God* is That concerning which, his infallible Understanding has passed an Act of Judgment; and Approbation: and then his unerring Will hath Ratified, Confirmed, and Established it: such *Sanctions* are the ways of God and the ways of Religion. 380

Religion is the highest Accomplishment of humane Nature, and humane Nature is Deformed, and Depraved without Religion. 381

The more we look into *Religion*, the more we shall perceive it to be suitable to our Nature, and conducing to our Happiness. 382

'Tis not Power, to be *Arbitrary* in the use of Power: nor Liberty to be *Irregular* in the use of Liberty. 383

- 384 God speaks to us inwardly, by the *Reason of our minds*: not against Reason, or without it.
- 385 Let us study to *be That*, which we call Religion: to *be* it, and to *Live* it.
- 386 *Conscience* will put a man into a kind of Hell, if *That* be not governed by a right Judgment, and *He* be not Governed by *That*.
- 387 'Tis *Hypocrisy*, for man to make any other Use of his Religion (or the credit of it) than to Sanctify, and save his Soul.
- 388 Those who are *Crafty*, think the Wisdom of God warrants Him to Deceive; those who are *Revengeful* think the Goodness of God permits Him to be Cruel: Those who are *Arbitrary* think that the Sovereignty of God is the Account of his Actions.
- 389 *Profaness* excludes Religion, and *Superstition* Adulterates it.
- 390 'Tis *sinful* to have Enmity against ought but sin.
- 391 To give Will or Power for Reason is contrary to Reason.

*Cent.*IV. *APHORISMS.* 57

A man is divided against himself; 392
by having an Informed Judgment,
and Ungoverned Affections.

I have always found that those *Prea-* 393
chers have most commanded my Heart,
who most Illuminated my Head.

There is no such Condemnation, as 394
Self-Condemnation.

Man is an Argument unanswerable 395
to himself, that *there is a God.*

Christ is God cloathed with humane 396
Nature.

What is *Morally* Filthy, should be 397
Equivalent to what is Naturally Im-
possible.

'Tis a more difficult work, to Re- 398
concile men to God, than to Reconcile
God to men.

If there be no discountenancing of 399
Sin in the Subject, there is Discoun-
tenancing of the Rule of Right.

God is not Reconciled to men, till 400
Men be reconciled to God.

Century V.

401 **T**HE Law of Righteousness is the Law of God's Nature, and the Law of his Actions.

402 The Fear of the *Superstitious* is Infinite: the Fear of the *Prophane* is confused.

403 Each Truth is convictive of some Error: and each Truth helps on the Discovery of another.

404 The Mind of man is not *Reformed* by Infusing any thing into it: but by offering Reason, Argument, and Truth that produces Goodness.

405 There is all reason we should End in God, because we Began in Him.

406 When a Man has a *Principle* in his Mind, that will work him to Repentance, then he is Purified: such an Argument is the Death of Christ.

407 *Christ* who was Innocent, was dealt withal as if he were Faulty; that we who are Faulty, might be dealt withal as if we were Innocent.

The

Cent.V. APHORISMS. 59

The Mediation of Christ is the *great* 408
Institution of God.

Christ's design was to rid the World 409
of Idolatry ; to discharge the Burden
of Ceremonies ; and to advance the
Divine Life in Men.

There is a Superintendency of the 410
Good Spirit of God over the Spirits of
Good men.

Nothing can Recommend men to 411
God, but the Mediation of his Son ,
and the Observance of his Laws.

Passion before, or without Reason ; 412
is as Bad for a Guide , as an *Ignis*
fatuus.

God only can say, *He will, because* 413
He will (*He will have mercy on whom*
he will have mercy) because *his Will*
is always in conjunction with Right.

The Reason of the Mind is the Go- 414
vernour of the Body.

No man is as GOD made him, or 415
as God will take pleasure in him ;
who is not *Renewed and Restored* by
the Moral part of Religion : and the
Moral part of Religion is *Final* to the
other.

It

- 416 It is the chiefest of Good things, for a man to be *Himself*.
- 417 God does not, because of his Omnipotency, deal *Arbitrarily* with us; but according to Right, and Reason: and whatever he does, is therefore Accountable, because Reasonable.
- 418 *Understanding* should go first, and find out the way: then *Passion* should be as Wings to carry us on in it.
- 419 What *God* is in Himself, He is to Good men: therefore 'tis our Perfection to be in Conjunction with God.
- 420 The sin of *Adam*, and the sin against the Holy Ghost are specifick sins.
- 421 He does me the First good Office who makes me right in my Notion, where I was *Mistaken*; he does me the next good Office who Awakens, and Reminds me where I had *Forgotten*.
- 422 The Sense and Meaning of Scripture is Scripture: that is not *said*, which is not *meant*.

The first operation of *Truth* in any Subject, is upon the Subject it self. 423

In private Persons, *Zeal* for God's Truth lies in *This*, that They do not Hold the Truth in unrighteousness. 424

Scripture is full; and Scripture is to be taken in a Rational sense. 425

He that produceth the *best Reason* in Morals; and he that produceth the *best Scripture*, in Institutions; is to be closed with. 426

We agree in nothing more, than in Matters of Religion. 427

When the Mind doth understand, in a sense, it becomes the Thing it doth understand. 428

He that doth *not Govern* himself, can neither do Right to Men, nor Honour to God. 429

The Creation of God, and the Restauration by Christ (*Reason*, and *Gospel*) agree in Sobriety, Righteousness, and Godliness. 430

Truth is Uniform, and he that Lives in the Truth (by the Rule of what is Right, 431

Right, and fit) needs no Memory to prevent contradicting, or varying from himself.

432 In *eating and drinking* let a man do nothing contrary to the Health of the Body; nothing to indispose it, as a Mansion, and Instrument of the Soul: nothing to the Dishonour of himself, as a Rational Being (the Image of God.)

433 None can do a man so much Harm, as he doth Himself.

434 Modesty and Humility are the Sobriety of the *Mind*: Temperance and Chastity are the Sobriety of the *Body*.

435 In case of Offence, the *Just* man *over-looks* what is Involuntary, upon the Satisfaction of Repentance.

436 A *Benefactor* is a Representative of God.

437 We should never *speak* the worst, nor *Punish* to the uttermost.

438 He that is *Punished* in Measure, condemns himself, and Absolves his Judge: he that is Punished in Extremity, is exasperated by his Judge, and Meditates Revenge.

Our

Our *Bodies* are the Mansions of our Souls, and the Instruments of Virtue. 439

Religion is a good Mind, and a good Life. 440

Immorality makes a Man as bad as the Devil. 441

A man is made as truly Holy by *Morals*; as he is made sound by Health, and strong by Strength. 442

If you only *say*, you have a *Revelation* from God, I must have a Revelation from God too, before I can believe you; (as *St. Peter* and *Cornelius*.) 443

The Truths of God are Connatural to the Soul of Man: and the Soul of man makes no more Resistance to them, than the Air does to Light. 444

By the Divine Spirit, we are Better, than our selves: by the Evil Spirit, we are worse than our selves. 445

'Tis not Fit, God should (1.) neglect the Rule of Right; (2.) Over-look his own Due; (3.) Slight the Disobedience of his Creatures. 446

447 An *Example* shews a Rule to be possible, and cloaths it in Circumstances.

448 No man's Person can be Reconciled to God, unless his Nature be Reconciled to God.

449 The *Precepts* of Religion are Principles of Wisdom.

450 *Fear* ariseth from Apprehension of Danger, and we cannot be delivered from it, but in a way of Reason, and Understanding.

451 Neither GOD, nor Man do alter any One's mind, otherwise than by Reason, Perswasion, and Satisfaction: for Intellectual Nature is commanded by nothing, but by Reason, and Consideration.

452 'Tis our unlikeness to God that hinders our Delight, and Satisfaction in Him.

453 *Wicked* men are opposite to God, and are *Offended with God*; as much as God is opposite to them, and offended with them.

454 We are none of us at all better than we *mean*.

There

There is a Reason for what we do, 455
from the *Things* themselves: Truth and
Falshood (Good and Evil) are first in
Things, and then in Persons.

There is a Difference in *Things*; and 456
we must comply in all matters with
the *Reason of Things*, and the *Rule of*
Right.

There is nothing so intrinsically Ra- 457
tional, as *Religion* is: nothing that
can so Justifie it self: Nothing that
hath so pure Reason to recommend
it self, as Religion hath.

Let the worst Offenders have the 458
Benefit of Repentance, for the safety
of themselves: but not too much of the
Credit so it, for the security of Others.

The *Reason* of our Mind is the 459
best Instrument we have, to Work
withal.

It is *Justice* in God to do Good 460
to men: it is Goodness in God, to
inflict Punishment on Sinners.

There is no true *Majesty* without 461
Goodness.

Implicit faith in God is some Know- 462
ledge of what he is to Teach.

463. *God* is as Good, as the perfection of Goodness : *God* is far Better, than we can conceive Him to be.
464. Heaven is first a Temper, and then a *Place*.
465. Man *bath* himself, as he *useth* himself.
466. Men are more what they are *used* to, than what they are *Born* to.
467. That which is truly and strictly mans *Weal* or *Wo*, depends upon what passeth between *God*, and a man's Soul ; the Terms that are between *God*, and a man's self.
468. *Thank God*, that he doth uphold the Foundations of Nature, and continue us in the use of true and solid Reason,
469. A man is twice *his own*, in those Things he possesses ; if He has the Power to use and *Enjoy* them.
470. Nothing is any thing any longer than *God* will have it.
471. Where there is Malignity, and Guilt upon the Conscience unre-moved by Repentance ; there needs no more than for *God* to hold such
- a

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a man to converse with himself.

All the world cannot secure that man, who is not in Reconciliation with the Reason of his own Mind 472

To take up with the *world*, and to leave God out, is to make Him, that is *All in all to us*, and Better than all; to be nothing at all to us, and lower than all. 473

None can be *himself* longer than God is *with him*; or at the least will suffer him. 474

The *Characteristical* Form of the Degenerate state is, that Men, do *voluntarily consent to known Iniquity*. 475

They that have not the *Effect* of Religion, have not the Comfort of it. 476

There is *Incapacity* of God in men thro' *Guilt*, and Indisposition thro' Malignity. 477

No man's estate hath any settlement, unless he be in Reconciliation with the Rule of Righteousness. 478

'Tis not in man, the Monarchy of *Reason*, but a Democracy of humours. 479

480 Better have no Confidence, than Self-Confidence.

481 God is not Wanting in *Necessaries*, neither as to the Beginning, or Progress, or Consummation of Goodness.

482 *Things themselves* speak to us, and offer notions to our Minds: and *this* is the voice of God.

483 Things but *half-done*, will quickly be *undone*.

484 None more Deceive themselves, than they who think their *Religion*, is true and genuine; tho' it Refines not their Spirits, and Reforms not their Lives.

485 A man is No-body, where he hath not thought and considered.

486 Those things which we call *sinful*, have an intrinsic Malignity in them; and therefore are forbidden by God, because of their Malignity.

487 I know nothing forbidden by the *Gospel*, which One of true Reason, would desire to have Liberty to do.

488 By *Sin* we part with the Modesty, and Ingenuity of our Natures; Spoil our Tempers, and acquire unnatural

ral Principles and Dispositions.

Great Regard is to be had to the Innocency and Tenderneſs of our own *Mind*; therefore treat the Reason of thy *Mind* handsomely.

489

That which is *Repented* of, is Morally Undone.

490

Wickeddeſs diſrobes any man of his excellency; and makes him Vile and Contemptible.

491

It is Eſſential to *Religion*, to Live according to the Difference of good, and evil: Religion iſſues in Holineſs, Uprightneſs, Integrity, and Separation from all Iniquity.

492

Religion is highly concerned in the *Judgment of Truth*, and the *Conſcience of Right*: and he doth ſubſtanti- ally fail upon account of Religi- on, that is wanting in either of theſe.

493

He is a *Wiſe man*, who is not his own Fool.

494

There are no Effects in the Courſe of Nature, but God hath ſecured them by vigorous, and effectual Cauſes: and he hath not taken leſs care, to ſecure the Intellectual World. When

495

God made a Spirit finite and fallible ;
He did intend to direct and Govern
it, by a Spirit Infinite and Infallible.

496

When a Man hath established a
Throne of Judgment in his own Soul,
and is able to put a difference be-
tween Good and Evil , Right and
Wrong ; *then* he must Reform him-
self, according to such Knowledge ;
and always hold himself to *That*, which
his Judgment tells him is Good, and
Right.

497

The *Judgment* of Truth, and *Prac-
tice* of Righteousness, are indispen-
sable in Religion.

498

No man is *Born* with Wisdom, and
Vertue ; but every man *hath* him-
self as he Useth himself.

499

The more *False* any one is in his
Religion , the more Fierce and Furi-
ous in Maintaining it : the more Mi-
staken, the more Imposing.

500

Some men spoil the good Nature they
are Born with, by *false Zeal*, and be-
come the worse for their Religion.

Century VI.

THE Results of the divine Will 501
are not known, unless Revealed by the divine Spirit, 1 Cor. 2. 14.

There are three great Designs in 502
Popery. (1.) To keep the Civil Magistrate in awe. (2.) To maintain the Clergy in State, and Honour. (3.) To keep the People in Ignorance, and so to enslave them.

In true Religion, there is nothing 503
that the Reason of Mankind can Object against; nothing wherein the Reason of Mankind may not have a good Account, and full Satisfaction.

Teachers of the Church are not to 504
Make Religion, but to Shew it.

Curious Determinations beyond Scrip- 505
ture, are thought to be the Improvement of Faith; and inconsiderate Dullness to be the denial of our Reason. Fierceness in a Sect, to be Zeal for Religion, and speaking without sense,

to be the simplicity of the Spirit.

506 'Tis *not Power* to be Able to do
That which is *not fit* to be done :
'Tis *not Liberty*, to do Evil.

507 In many Cases, it is very hard to
fix the *Bounds* of Good and Evil ;
because These part as Day and Night,
which are separated by Twilight.

508 *Necessity* may put us upon *Incon-*
venience ; but necessity must never
put us upon *Iniquity*.

509 If *evil* be looked into, it will be
Ashamed of it self.

510 I am of Opinion that we should
all be *Wise enough* one for another,
if we were but equally *Honest*.

511 Only our *Higher Faculties* of Rea-
son, can be Governed by Moral con-
siderations : as for our lower Faculties
we must offer Violence to *Them*, if
they be exorbitant.

512 It is a very great Evil to make God
a *Mean* ; and the World an *End* : to
name *God*, and to intend the *World*.

513 To Alienate our *selves* from God,
is the greatest, and truest Sacrilege.

Moral

Moral Evil is the greatest of all Evils: for it has the worst Malignity, and the worst Consequences. 514

He which has once done amiss, does habitually and occasionally Repeat it, if he does not Repent. he that does not Repent, Sins again; he lives in that Sin, he does not Repent of. 515

When God commands the sinner to Repent; *this* supposes either that he is Able, or that God will make him so. 516

It does not follow, that because God doth not Enforce, that therefore He doth not Enable. 517

That God should Force, agrees neither with the Nature of God, nor with the Nature of man: but that God should Enable, agrees with both, as He is Creator, and we Creatures. 518

We must be Naturalized in Spirit and Temper to the Employment, and Society of Heaven, before we are Fit to dye, and go thither. 519

Nothing is an Humane Action (and therefore not a Moral Vertue) but what proceeds from the Judgment of 520

of *Reason*, and the *Liberty of the will*.
 521 God hath a mind we should do what
 He calls upon *us* to do: God knows
 That He is the First Cause, and *That*
 the *Second* can do nothing with-
 out the first: And *That* the first must
 Begin.

522 In every Nature, there is a prin-
 ciple of *Self-preservation*; and a motion
 of *Restitution* and Recovery: and there
 is no Perfection in the *Lower Nature*
 (sensative, and Inanimate) which is
 not in the *Higher* (Rational, and In-
 tellectual.)

523 Nothing is more Unnatural to
 men, than *Wickedness*, for wicked-
 ness is contrary to the *Reason* of the
mind, and to the Reason of *Things*:
 contrary to the *Reason of the mind*,
 which is our *Governor*; and contrary
 to the Reason of *Things*, which is
 our *Law*.

524 + Shall *Nature Recover*, and not *Grace*
 added to Nature?

525 A second sin is not only *Another*
 of the same kind, but a Consumma-
 tion of the first.

Will

Will is no Rule, no Justification of any thing. 526

Nothing is the true Improvement of our Rational Faculties ; but the Exercise of the several *Virtues* of Sobriety, Modesty, Gentleness, Humility, Obedience to GOD, and Charity to Men. 527

By the several *Vertues* the mind is Purified, and made Fit to Converse with God, and to Receive from Him. 528

God has Fitted every thing for its Use, and secures its Effects which are necessary and proper. 529

We are no more than Second Causes, and our Sufficiency is only in God, who is the First. A Second Cause is no Cause, divided from the First. 530

The State of the Creation imports the Creatures Reference to God the Creator ; and the Creator's influence upon man the Creature : The Communication of God to men ; and the Participation men have of God. 531

If Sin were necessary, it could not be Avoided ; if Duty were impossible, it could not be done : This would be an Answer to God Himself, an Answer 532

Answer to the Indictment, that might be brought against us, at the Last day.

533 All Creatures that are *Original* to others, take *Care* of them, till they can make their own Defence, and Supply. This is true throughout the whole *Creation* of God: and I will rather Think, that God did not make the world, than that he will fail, to be *very good* unto the Creatures that He hath made.

534 That *Goodness* cannot be Wanting in God, the *want* of which God condemns in his Creatures.

535 That cannot be a *Perfection* above, which is an Imperfection below. God cannot be wanting in necessities to save his Creatures Harmless, and to bring them to good.

536 We all find it far *easier* to commit a *second sin*, than the first.

537 Who will think a man does *Believe*, that does things contrary to what he says he Believeth?

538 No sinner can be otherwise than extremely *Miserable*, who is not cured

red of the Rancour, and Venom which the Practice of sin hath Poisoned his Spirit withal: for man is Miserable from his own inward Malignity, and naughty Disposition.

That which God requires of us for Religion, is only *internal good Dispositions*; and *Acts* connatural to, and following from them of their own accord. 539

All Duties of Christian Religion have an *Intrinsic Goodness* in them: are in their *own Nature* Satisfactory, and desirable; good in themselves, good for us; good for our Nature, or for our Recovery: They are *Operative* to what is good, *Conservative* of men in a good State, and *Prohibitive* of the contrary. They are either for our *Security* in a good State, or for our *Recovery* out of a bad one: They are such things as are Good in themselves, and do Sanctify, and Purify our Minds, make us Right and sound, such as we should be. 540

For things Good in themselves we have *Security*, not only in the Strength of 541

of our *Memory* ; but in the Rectitude of our *Temper* : and out of a Sense of the Impurity of the Thing, we presently object against it.

542 To the Nature and Quality of those *Moral Duties*, which God requires of us, we are Reconciled in our Principles, and Temper ; so that we act them by acting our Selves.

543 Where a man suffers *Difficulty*, and Overcomes it by consideration, reason, and argument ; and performs his *Duty* ; God looks upon it as more *eminently Virtuous*.

544 God will *not Destroy* any thing that partakes of his own Nature ; but will *foster* and cherish every thing that is God-like.

545 As 'tis *not Vertue* to do well, without Intention ; so 'tis not reckoned our *sin*, if we fail thro' mistake.

546 There is *great Congruity* between our *own Beings*, and the Nature of those things which are enjoined by Religion.

547 To the same degree we are endued with *Holiness*, to the same degree

gree, we are possessed of *Happiness*.

God who did *Begin*, will *Goon*; and 548
we find in Scripture God often makes
Himself an Argument to Himself,
(*Ezek. 37. 35.*) God who did *Begin*,
when he found us in a *State of sin*; will
not give over, and Leave us, when He
finds us in the *motion of Repentance*.
God that Begins with less, will go on
with more.

It is *God-like* to take pleasure in 549
the Good of Others.

Sin is the Failure of a Fallible 550
Creature; and Reversible by Repen-
tance.

By *sin*, we do our selves Harm; 551
for *Evil* is against the Nature of man,
is a thing that marrs his Nature, and
spoils his Principle.

Heaven doth require a good Tem- 552
per of mind to Qualify us for the En-
joyment of it: And there must be
the *Salvation of grace* antecedent to the
Salvation of Glory.

Laziness is more painful, than In- 553
dustry: and to be employed is easier
than to be Idle.

The

- 554 The several *Virtues* of Religion are connatural to the Frame of man; they are according to his Nature, and agreeable to his Reason, which is the Superior and Governing Principle.
- 555 That is done out of *Respect to God*, which is done because it is Just, Fit, and Right; because it is Good, and ought to be done. We must *do our duty* out of a sense of the Goodness of the Thing it self: and we must *forsake* our sin, out of a sense and Judgment of the Vileness and Badness of it.
- 556 Man as a *Moral Agent*, is only considerable as to his *End*, and *Principle*.
- 557 As a man differs that was in a *deadly Disease*; and is restored to Health; so doth a man differ from Himself, after he Leaves sin, and returns unto his Duty.
- 558 X If every body did confine himself to *that which is Right*, Just, and Fit; we should all be the Better one for another.

As God doth *That* in all cases, 559
 which is Just, Fit, Right and Good;
 so doth He require of *us*, nothing
 but what is Just, Fit, Right, and
 Good.

We have not Finished our work 560
 till we are well Informed in our Judg-
 ments; well Refined in our Spirits;
 and well Reformed in our Manners.

The *Law of Nature* is that which 561
 is Reason; which is Right, and Fit.
Will stands for nothing, in disjuncti-
 on from Reason, and Right: and
 our Apprehensions of Right are Re-
 gulated by the *Nature of Things*.

Truth is first *in Things*, and then 562
 the Truth is in our *Understanding*.
Things gives Law to Notion, and
 Apprehension.

He is *Weak* that cannot Judge what 563
 is the Right of the Case; and he is
Wicked that (for ends and purposes)
 will vary from it.

He that is in a good state has still 564
 work to do, to free his *Understand-*
ing from Ignorance and Error; and
 to advance his Knowledge of Truth

to a just Height ; to work out perfectly the habits of Sin, and to work in perfectly the habits of Goodness.

565 'Tis *Reason*, and *Right* onely ; which in One man, is any thing to Another.

566 God hath given *Reason* for the Rule of Action, and for the Law of Right.

567 'Tis most certain, That none shall finally *Prevail* in Wickedness.

368 God has given us *double Security* for our Lives ; first *Innocency*, and secondly *Repentance* : the one was the state of Gods *Creation* ; the other of *Restoration*.

369 Let him that is assured he *Errs* in nothing, take upon him to condemn every man that *Errs* in any thing.

370 *Sin* hardens men's hearts ; spoils the modesty of Intellectual Nature ; and Disposes men for evil.

571 The *Understanding* is the Leading faculty in Man : and all that follows is according to the Dictates of the Understanding.

God

God applies to our *Faculties*, and deals with us, by Reason and Argument. Let us learn of God, to deal with One another in Meekness, Calmness, and Reason, and so Represent God. 572

If we demand not good Security for *Truth*, we give advantage to Impostors and Cheats. 573

There are none in so great danger of *Dispairing* at the time of death, as they which have been most *Presumptuous*, in the Course of their Lives. 574

A *Sinner* miserably Wrongs himself by Sin. 575

To Enjoy a mans self, is the *greatest* Good in the world: the Serenity and Composure of his mind is *Happiness* within. 576

Things are not to conform to our *Apprehensions*; but our Thoughts are to Answer Things. 577

We are so far made *Capable of God*, that we cannot be satisfied without Him. 578

- 379 God is to Good men in Heaven,
all in all; God is to wicked men on
earth, *nothing at all*.
- 580 There is no *Atheism*, but what is
Affected.
- 581 Where there is onely a *Show* of
Religion, there is onely an *Imagina-*
tion of Happiness.
- 582 Apply things contrary and *unna-*
tural, and you dispossess a man of
himself, and of all Enjoyment.
- 583 The Life of *Sin* is the death of
Hell, eternal death.
- 584 If we fall off from God our Fa-
culties are without their proper *Ob-*
ject: and if without their proper *Ob-*
ject: they are without their proper
Employment: and if without their
proper *Employment*, they are without
their proper *Enjoyment*.
- 585 Many Use themselves, so as to
Lessen themselves.
- 586 If our *Souls* be not employed about
God, there is a Sacrilegious Alienati-
on of our selves from God.
- 587 'Tis the true use of *Reason*, and
exercise of *Liberty*, to Act upon God,
and

and to Answer our Relation to Him.

'Tis our Employment, and Happiness, to Attend upon God: 'tis our Misery and Hell, to be Abandoned by Him. 588

We Lose God, by *Contradiction* to Him; or by *Neglect* of Him. 589

Morality is the congruity, and Proportion that is between the *Actions* of Rational Beings, and the *Objects* of those Actions. 590

Religion is *τις ὁμοίωσις Θεῷ, κατὰ τὸ δυνατόν ἀνθρώπου*, the Likeness of God, according to the Proportion of a Man. 591

Delight ariseth from the *Conjunction* of a Discerning *Faculty*, and its proper Object. 592

Κακία αὐταρχῆς πρὸς κακοδαιμόνιον; Wickedness is sufficient to make us Miserable. 593

If a *Creature* were Sufficient for himself, he could not be obliged to Deny himself. 594

We must not *Make Religion* for our selves; but receive it from God. 595

Those that are *Unhappy*, know who are their true Friends. 596

- 597 The *Soul* informs the Body; and
Knowledge informs the Mind.
- 598 We ought to *be* such as we intend to
appear.
- 599 Tho' the *Speaker* be a Fool; the
Hearer should be a Wise Man.
- 600 A *Covetous* man equally enjoys, ha-
ving nothing, and having all things.
-

Century

Century VII.

WE are *Good* by Imitation, and 601
Participation of God : and the
same way, we are *Happy*.

A *Guilty* mind can be eased by no- 602
thing but Repentance ; by which what
was ill done , is revoked, and morally
voided and undone.

There was a Testimony given against 603
sin, and an Acknowledgment of Right,
made by the *Death of Christ* ; to the
Condemnation of sin, to the Vindica-
tion of Right, to the Justification and
Honour of God.

Natural *Principles* are voided by un- 504
natutal Practices.

One mistake in *Principles* of Action, 605
is of worse consequence, than several
false Opinions that end in Speculation.

If a Man could Believe what he 606
would, a Sinner would never be self-
condemned.

Every one almost worships *Idolum* 507

Fori (the Idol of general Imagination):
Fools and conceited persons worship *Idolum Specus* (the Idol of particular
Fancy.)

- 608 Have *Religion* only to Honour God,
to do Good to men, to Sanctify and
save thy own Soul: make it not sub-
servient to base ends.
- 609 No true Christian can be an *Immo-
ral* man.
- 610 *Religion* in the Subject is not only
a Notion; but a Temper, and Princi-
ple of action.
- 611 Follow not blind-fold, but as having
one eye upon the *Rule*, and the other
upon the *Example*.
- 612 The effect of *Christ's Death*, in us,
is our death to sin.
- 613 What is *False*, is in conjunction with
something that is *True*: wherefore we
say a *Lye is Likely*.
- 614 'Tis neither Perfection nor Liberty,
to be Released from any *Duty* of Re-
ligion.
- 615 Malignity in *Morals*; is as Repug-
nancy in Naturals.

The *State of Grace*, and the *Life of sin* are *Incompossibilities*. 616

'Tis hard to get rid of an *Error*, therefore take heed of *Admitting* it. 617

He is not likely to *Learn*, who is not *Willing* to be *Taught*: for the *Learner* has something to do as well as the *Teacher*. 618

'Tis otherwise than *God* would have it, where the least of our time is spent in *Contemplation*; for the better *Informing* the *Mind*, and for the further *Refining* the *Spirit*. 519

There is no such *Antidote*, and *Remedy* against any *Malignity* in the world, as the *Reason of the Thing*, and the *Consideration of the Mind* following in *Conjunction*: there is an unknown *Virtue*, and *Force* in this. 620

When a man *knows* what he should be, and this *Truth* is become the *Reason* of his *Mind*, and the *Temper* of his *Spirit*, then his *Religion* is (as it were) incarnate in him, is that which he *Lives* by, and governs himself by: *Knowledge* is entertained, embraced, consented to, wrought in by *consideration*, 621

ration ; a man's self is charged with it ; Knowledge becomes Goodness in the Subject, and *to Do* certainly follows.

622 As to the truth of Things, we Do, not what we Pretend ; but what we Intend.

623 We could not conceive *God* to be *Good* ; if we did not look on Him as a Detester of every thing that is Unjust, and Impious.

624 The *Laws of Christianity* are Restaurative to our Nature, Satisfactory to our Reason, Pacificatory to our Conscience ; which make up our great Concernment.

625 The *Spirit of God* in us, is a Living Law, Informing the Soul, not Constrained by a Law without, that enlivens not ; but we act in the Power of an inward Principle of Life, which enables, inclines, facilitates, determines. Our Nature is reconciled to the Law of Heaven, the Rule of Everlasting Righteousness, Goodness and Truth.

626 The prophane Swearer sins for nothing

thing; upon no Temptation; for no Credit, unless it be a Credit not to be Believed.

Crucified to the world] consists in Just Judgment, Temperate Use. 627

Very Intent, will not hold out long. 628

Man in respect to God; is not his own; he Owes to God more than to himself. 629

Some have thought that if an *Atheist* were kept three or four days in a dark dungeon, he would not come out one. Our souls left to undisturbed Reflection on themselves, must determine in the Belief of a God. 630

There are Things, the *Knowledge* of which is of little Importance: and the *Ignorance* of those things is of little Danger. 631

For a man to *Alter* his *Judgment* that he may be Freer in his Practice; this is to offer violence to his Reason, and Apostatize from Truth. 632

Reason is the first Participation from God, and *Vertue* is the second. 633

A *new Nature* is Reconciliation with the things of God; Harmony with 634

with the Law of Righteousness.

635 An ingenuous Mind, and a true Penitent doth with more difficulty *Forgive* himself, than God doth forgive him.

636 'Tis easier to *Convince* One of the best Morals and best Intellectuals, than one of the worst Morals, and worst Intellectuals.

637 *Religion* is the Introduction of a divine Life into the Soul of man.

638 The Principle in Intelligent Agents is Apprehension of the *Reason of Things*, which is eternal; subject to no Power, cannot be practised upon. 'Tis our Wisdom to Discern this, and 'tis our Goodness to comply with it.

639 The Doctrine of the *Gospel* must become the Reason of our Minds, and the Principle of our Lives.

640 'Tis impossible for a man to be made *Happy* by putting him into a happy Place, unless he be first in a happy State.

641 The nearer we approach to the *God of Truth*, the farther we are from the danger of Error.

By

By *Sensuality* a man sinks into a nature below his own : and by wickedness he passes into a Nature contrary. 642

There is by the *Doctrine* of Christianity a Restauration of true Religion : and by the *Practice* of Christianity a Restauration of humane Nature. 643

The *Sinner* by doing evil, wrongs his own Principles ; acts contrary to his own Nature. 644

The Mind is to be *Informed* with Knowledge, and to be *Refined* with Vertue. 645

The ways and dealings of God with his Creatures, are all *Accountable* in a way of Reason : but *Sinners* vary from the Reason of things ; and take upon them to Over-rule what is settled and established from Eternity. 646

If the *Passions* be not under the government of Reason, the Man is under the government of his Passions, and lives as if he had no Reason. 647

There is no *Shekinah*, but by divine Affignation. 648

Men unduely Practice upon their Judgments, 649

- Judgments*, that they may not be Disquieted in the Gratification of their Lusts.
- 650 Those who think themselves *Wise*, are least Wise.
- 651 A *repining* Life is a lingring Death.
- 652 What great *Content* have they who Live in Reconciliation with God, and his whole Creation !
- 653 The Use of the *Body* is, to be the Instrument of the Soul, in the practice of Vertue : and where 'tis not made such, 'tis Alienated from its proper Use.
- 654 *Vertue*, the due Complexion of the *Mind*, is also Salutary to the *Body*.
- 655 Principles of *Reason*, and *Religion* ; are recommended as things fit to Govern in the Life of man, as Sovereign to Nature, and the Rule of our Actions.
- 656 Let a man conjoyn with his Natural Powers, a due Acknowledgment of God, in respect of whatever Ability, and Sufficiency.
- 657 What are Things *out of their Use*, or *beyond their Use* ; but Burden, or Fancy at most ? He

He that knows *better*, has no Greediness after that which is *worse*. 658

The best Discharge of *Government* is Government of our selves, and there we must Begin. 659

We never do any thing so *secretly*, but that it is in the presence of two Witnesses; God, and our own Conscience. 660

The true Remedy of *Evil* is from within; admit Principles of *Reason*, sow seeds of *Vertue*. 661

'Tis degenerate, for Man, who is endued with *Reason*, to Live at hazard, and not out of Fore-sight of the Nature of things. 662

Riches are but a Means, or Instrument; and the Vertue of an Instrument lies in its Use. 663

'Tis a Reproach to us, if the *Faith* of the Gospel should not attain such effects, as the Principles of Nature have attained. 664

If *Self* be predominant, the man is Unsociable. 665

Nothing more discomposes the Mind, than its own taking Offence. 666

The

- 667 The sense of our Minds must comply with the *State of Things* : we are to be in Reconciliation with things that are *Good* ; and to have a Displacency against things that are *Evil*.
- 668 Where men have *not considered*, they should rather be patient to Hear, than forward to Speak.
- 669 No man hath Credit enough to controul the Rule of *Right* : but every one, which values his Credit, must avoid all Immorality.
- 670 If a man *sins*, and transgresses the Rule of *Right* ; nothing is more *Vile* to himself, than himself.
- 671 No man can Overcome his *Bodily Temper* ; but by great Wisdom.
- 672 Matters of *private* Apprehension ought not to make a Publick Difference.
- 673 *Rudeness*, or *Lightness*, levels persons of the greatest Distinction and Difference.
- 674 The affectation of *Singularity* is no Pre-eminence : and the more of Faction the less of Piety.
- 675 *Relative Holiness* depending upon
an

an arbitrary Act, is of a mutable Nature.

No man can be an *Incendiary* by being a Christian: but the more perfect any one is, the less Boisterous. 676

God may assume any thing; or Person into a special relation to Himself; may make it his Instrument; and then it is *Holy*: God may Desert it, and then it becomes *Common*: God may Release, or Dispense for a time. 677

Man as a *sociable* Creature, is made for Converse with those that are his Equals; to receive from them, and to Communicate to them; to be the Better for them, and to make them the Better for him. 678

Universal Charity is a thing Final in Religion. 679

Our *Credit* may not be enough to Defend us upon Censure: or it may be so much, as to Lead others into Mistake. 680

Vertue is in our Power, tho' *Praise* be not: we may Deserve Honour, tho' we cannot Command it. 681

682 *Sin*, is an Attempt to controul the immutable and unalterable Laws of everlasting Righteousness, Goodness, and Truth; upon which the Universe depends.

683 None can tell what that man will do, who durst vary from *Right*: for by the same Authority, that he varies from it in one Instance, he may in all.

684 *Sin* in its consequence is Punishment.

685 Notwithstanding the Fulness of Liberty, and Fulness of Power in *God*; we are surer of Him, in all Cases of Righteousness, and Equity; than of the Effects of any Natural Cause.

686 *Liberty*, is not a Deformity, but a Perfection: and a *Higher Agent* should be as true to his Principles, as a Natural Agent is.

687 *Humane* Nature if it be Right, and be not Abused; is (above all other Natures below it) most Tender and compassionate.

688 What ever *Perfection* is found in any Creature, it is primarily and Originally

ginally; 'tis perfectly, and in the highest degree, in God.

Christ died that he might condemn Sin by his Death: therefore none can be Relieved by the Death of Christ, who *Justify sin* by their Lives. 689

Judgment ought to Rule in practice: and Judgment ought to be conformed to the Reason of things, and the Revelation of God. 690

The Good man maintains his *Integrity*, according to his Judgment; whatever befalls him. 691

'Tis monstrous and horrid, for a man to be better in the Reason of his mind, than he is in the choice of his Actions. 692

A Good man does not love an *Error*, therefore is not likely to dye in it. 693

Wisdom and *Vertue* belong to human Nature, as the Beauty, and Perfection thereof: there is Privation, and Deformity where they are not. 694

'Tis the scope of *Religion* to Restore men to God. 695

Fear is Prophetical of evil. 686

- 697 The Benefits of the *Gospel* are the Renovation of our Natures, and the Reconciliation of our Persons.
- 698 The *Romanists* adulterate what is True in Religion; and Superadd what is False.
- 699 The *Happiness* of men consists in the enjoyment of God, by using his excellencies, and Attributes.
- 700 He that is *Dishonest* Trusts no body.
-

Century VIII.

HE that hath a Right to *Punish*, 701
is not bound always to use that
Right and to Punish.

In all *Supremacy* of Power, there is 702
inherent a Prerogative to Pardon.

We have a great *Government*, that 703
of *our selves* ; we must, subordinate all
the motions of sence, to the Dictates
of Reason.

Reason and *Argument* are Transfor- 704
ming Principles, in Intellectual Natures.

Whatsoever there is good *Reason* for 705
the Doing of, is Warranted of God.

It is a great *Priviledge*, not to be 706
obliged without Necessity.

'Tis hard to be Subject to *Will* ; 707
'tis natural to be Subject to Reason,

Religion which is in Substance our 708
Imitation of God , in his Moral Per-
fections of Goodness, Righteousness,
and Truth ; is that wherein our Hap-
piness doth consist.

- 709 When we make nearer Approaches to *God*, we have more Use of our selves.
- 710 Nothing is more reasonable, than that We should be that to One another, which *God* is to us All.
- 711 Zeal for Truth, and Conscience of Duty, are high Titles, things of great Name; but the greatest Mischief follows, where *Passion*, and Interest are so cloathed.
- 712 Religion, which is a Bond of Union, ought not to be a ground of Division.
- 713 Sublime Knowledge cannot dwell in an unquiet Spirit.
- 714 Whosoever Suspects, thinks himself Suspected.
- 715 We do not think them our Friends, to whom, we are not Friends.
- 716 We think not better of Others than we do of our selves.
- 717 Let any man chuse to abate of his Right, rather than to Lose his charity.
- 718 Fair construction, and courteous Behaviour, are the greatest Charity.

Men

Men that are *often Angry*, and for every Trifle; in a little time, will be little Regarded. 719

Religion makes us Live as those who Represent God in the world. 720

It is not Religion, but *Superstition*, that makes us Dread God. 721

Intemperance doth either stupifie, or enrage our Spirits. 722

They that take no Delight in the Exercise of *Vertue*, could take no delight in *Heaven* (either in the Employment, or in the Inhabitants of Heaven.) 723

Religion confines us as our Nature does; and if this be contrary to Liberty, where is Gods Liberty? 724

'Tis not *Liberty* to do what is not Fit to be done: for this cannot be said of God, who has all true Liberty. 725

There is a Malignity in *Sin*, that Poysons the Nature of Man; and through sin, One man is Formidable to another. 726

These two things go together; to Know God, and to know the Difference of Good and Evil. 727

- 728 Voluntary Submission is better *Satisfaction*, than imposed Sufferings.
- 729 The *Case* of *Righteousness* is not overcome where 'tis overborn.
- 730 Men work themselves into an *Atheistical Judgment*, by *Atheistical Practices*.
- 731 If it were not for *Sin*, we should converse together as *Angels* do.
- 732 All *Sin* is contrary to the *Rule of Right*.
- 733 *Vertue* cannot be forced upon a man's practice; nor *Happiness* be forced into a man's Enjoyment.
- 734 *Man*, that is a Moral Agent, must be morally dealt withal.
- 735 'Tis easier to bear the Scorn of the Irreligious; than the Insolence of the Hypocrite.
- 736 Shall I *justify* that *Sin* by my Life which *Christ* condemned by his death.
- 737 *Natural Truths*, are Truths of Gods Creation: *Supernatural Truths* are Truths of Gods Revelation.
- 738 *Moderation* is Abating of our own Right to comply with other men's Necessities.

God has in Him all Right ; the 739
Right of Obedience, the Right of Punishment, and the Right of Pardon.

(1) The Pleasures of *Sense*: (2) the Prevalency of *Bodily Presence*: (3) the Allurements of *Pleasure, Gain, and Honour* from without: (4) the Pleasures of the things of *this Life*, and *this world*: the Absence of the things of the other Life, and the other world: (5) the great *Improvement* necessary to a higher Life; the no Improvement necessary to this: (6) the *Depravation* of our Principles, by ill use, *these* makes it hard to Live religiously. 740

The falling off from the true Mediator, is the grand *Apostacy*. 741

Morality is not a Means to any thing but to Happiness: every thing else is a means to *Morality*. 742

Every one knows by the Light of Gods Creation, that *Vertue* is Divine, and *Vice* is *Diabolical*. 743

Comply not with any *false Medium*, for recommending our persons, or our Service to God. 744

Every

745 Every degree of *Seperation*, is a degree of *Alienation*.

746 None but Fools would *Live in a Lye*, and not abide in the Truth.

747 The strength of *Confidence*, is the weakness of *Judgment*.

748 No man is *Despised*, but himself is the cause of it.

749 *Passion* ungoverned by Reason is *Madness*.

750 *Sin*, is in it self an ill-natured thing : a Sinner is an Incendiary and sets the world on fire.

751 There is no *Confusion* in the world, but where Rational Creatures are, and act exorbitantly ; as on Earth, and in Hell.

752 The Perfection of Nature is the State of *Happiness*.

753 Expect no greater *Happiness* in *Eternity*, than to Rejoyce in God.

754 We find it easier to go on, than to go back.

755 To be admonished of an *Enemy*, is next to having a Friend.

756 There is nothing more *Unnatural* to Religion , than *Contentions* about it.

To insist upon Antiquated, and unnecessary things ; or to be *Contentious* about private, and particular Apprehensions ; Hinders the Advancement of Truth, the Increase of Knowledge, and the Exercise of Charity. 757

'Tis unmanly to *Quarrel*, because we Differ. 758

Enthusiasm is the Confounder of Reason, and Religion. 759

Zeal for God, and Truth, appears to Others, in fair Perswasion, and strong Arguments. 760

Religion is not served by *exasperating*, but by Composing the Minds of men. 761

To *Worship God in Spirit* (i. e. according to the Dictates of true Reason (the Light of the Moral world): this was the Religion of *Adam* in Innocency ; and there is nothing beyond this, in the State of Glory, but as perfected there. 762

In *Religious Worship*, the presence of the Mind, may Compensate the Absence of the Body : but the Presence 763

sence of the Body, cannot compensate the Absence of the Mind.

764 He that doth not *Govern himself* by *Sobriety*, can neither do Right to Men, nor do Honour to GOD.

765 *Truth* is single: and those who meet in *Truth* are *United*.

766 None can do a man so much *Harm*, as he doth himself.

767 *Arbitrariness*, and *Self-will* are great exorbitancies in the Rational world.

768 When the *sinner* uses his *Liberty* to Repent; and *God* uses his *Prerogative* to Pardon; then sin, which hath been, is as if it had not been.

769 All the Instances of *Morality* are *Conservative* of *Humane Nature*, in its several Perfections.

770 No men stand more in *Fear* of *God*, than Those who most *Deny*, and least *Love* Him.

771 Nothing is more *Knowable* than *Natural Truth*: nothing is more *Credible* than *Revealed Truth*.

772 He that finds not in himself, a Principle suited to the *Moral Law*, is departed from himself, and hath
lost

lost the Perfection of his Nature.

Where *Knowledge* doth not attain the effect of Goodness, the *Truth* is held in *unrighteousness*. 773

The *Moral Law* is a Law in it self: the necessity of that Law is from the Nature of things. 774

Men cannot be *Happy*, till they are Reconciled unto God, (who is their Happiness): and men cannot be Reconciled unto God, till they are by Repentance Reconciled unto Righteousness. 775

'Tis worse to have an Ill-affected *Mind*, than an Ill-disposed Body. 776

Vertue is Connatural, and preservative, *Vice* is Unnatural, and destructive to the Nature of Man. 777

The *Reason of things* is the only Rule in matters of Natural Knowledge; and the *Revelation* in Scripture, is the only Rule, in all matters of Faith. 778

Man contradicts his own Principles, and departs from himself, when he falls off from God. 779

- 780 If a man has wrong Suppositions in his mind concerning *God*, he will be Wrong through all the parts of his Religion.
- 781 For men to confine the Divine Nature to, or to expect divine Influence from any Material thing, is *Idolatry*.
- 782 According to the Nature of Man: according to the Attributes of GOD: according to the Principles of Righteousness: according to the Reason of things: *These are Laws* which are not to be controuled.
- 783 *Knowledge*, in the Understanding is Truth; in practice is Goodness.
- 784 *Darkness* spoils Modesty: no man blushes in the Dark.
- 785 By *Vice*, men differ from men, as the Devils differ from God.
- 786 If I can shew a man Argument, and Reason; I will convince his Judgment, against his Will.
- 787 *Goodness* is the proper Notion of God: and Thankfulness is the suitable Duty of Creatures.

Sin is the Degeneracy of Humane Nature: but Repentance is for Recovery. 788

What can a man look for, when he is *not True to himself*; when he has every thing within himself rising up against himself? 789

By Knowledge, one way; and by Affection, another way; is distraction and confusion. 790

Nothing is more Specifick to man, than Capacity of *Religion*, and sense of God. 791

None have more *Feared God and Death*; than those who have wrought up themselves to Assert there is no God; and that after death themselves are nothing: which shews that these men sin against the innate sense of God, that is within themselves. 792

Atheists deny God, that all things may be alike in themselves; because if there be a God, then is there a supream Law according to the Nature of God; according to the Reason of things; according to the Rule of Right. 793

The

- 794 The Primitive Rules of *Moral good and evil*, carry Reason with them, so immutable; that no time can abolish.
- 795 We must not put *Truth* into the place of a *Means*, but into the place of an *End*.
- 796 Where *Reason* speaks, it is the voice of God.
- 797 *Things* are greater than we, and will not comply with us: *we*, who are less than Things, must Comply with them.
- 798 There is *more of God* in the Mind of Man, than in all this world besides; for man was made after the Image of God.
- 799 No man is a *Friend* to himself, who Urges another to Do him an Injury, or to Own an Injury that he hath done.
- 800 Those who *are Evil* themselves, are hard to Believe the Good that is spoken of Others.

Century IX.

Vice is contrary to the Nature of man as man: for 'tis contrary to the order of Reason, the peculiar and highest Principle in Man. 801

Man *forceth* himself at first, before he *can* Reconcile himself to Intemperance, Unrighteousness, and Ungodliness. 802

Judgment of Right is the First, and Leading Principle in Religion. 803

'Tis not Wisdom, but Presumption for men to do any thing in Religion without true Reason, or divine Direction. 804

What is not from God (by Reason or by Scripture) cannot Recommend Us to God. 805

As there is no other *Object* of Worship but God) that made Heaven and Earth; so there is no other *Mean* of Worship, but the Lord *Jesus Christ*. 806

807 Where *Scripture* doth not Direct, God refers us to the Direction of Nature: therefore where you have not a Text of Scripture for what you do; be Rational in what you do.

808 Give me a Religion, that is grounded upon *Right Reason*, and *Divine Authority*; such as when it does attain its effect, the World is the better for it.

809 Future *Misery* is not a Foreign Imposition by Power; but an acquired constitution of Mind: it is guilt of Conscience, and Malignity of Spirit.

810 'Tis Blasphemy to say, (1.) That God is a true Cause of the Creatures sin; or (2.) the only cause of the Sinners Misery; so that if it were not for God's Power, a *Sinner*, as such, might be safe; and saving the Prohibition, good and evil are both alike.

811 Some put themselves under the Principles of *Atheism*, that they may not be under the Obligations of Reason, Religion, and Conscience.

Nothing

Nothing is more Unnatural, or of greater Deformity in the whole world, than that an Intelligent Agent, should have the Truth of things in his Mind; and that it should not give Law, and Rule to his Temper, Life, and Actions. 812

There is the fullest *Satisfaction* from inward sense of Reconciliation with God, with the Reason of things, and with the Rule of Righteousness, Goodness, and Truth. 813

It is contrary to the order of things, for *Will*, and Affections to go before Understanding and Judgment. 814

Things are to guide the Understanding: the Understanding is not to contradict things. 815

If we follow God in his ways, when we have found Him out in his Works, we abide in the Truth: and if we do not; we Live in a Lye, and have not our highest Principles in their proper Use. 816

If impartial *Examination* goes not first, gross Folly, and Superstition 817

will follow after.

818 Conversation with God, Innocency, and Righteousness, is *Heaven begun* here: Wickedness and Guilt is *Hell begun* here.

819 What makes us *Good*, makes us *Happy*: and nothing makes us *Happy*, but what primarily and antecedently, makes us *Good*.

820 The *Effect* of our Religion, is our Agreement with God, in Mind and Temper: and 'tis the *Use* of our Religion; by it, as a Means, to introduce that Agreement. The Final Accomplishment of our Religion is, by the Exercise of it, to Enjoy God, who is our Ultimate End, and Happiness.

821 To *do good*, and to *Serve* God, are materially the same: and the Service of God is the Imitation of Him.

822 There must be greater Perfections than *We* are invested with: and Man is an Argument to himself, that there is a God.

823 Some are *Atheists* by Neglect, others are so by *Affectation*.

Malignity

Malignity of Mind, if not cured, must End in Hell. 824

Can a *Creature* be Happy without *God*, who cannot be at all without Him? 825

Peace and Rest depend upon a sense of Reconciliation with *God*; which is Felt and Assured by Agreement with the Rule of Righteousness (the Holy Law, and Will, and Nature of *God*.) 826

Wickedness produceth *Atheism*, and *Atheism* settles men in *Wickedness*. 827

He that is an *Atheist*, has made himself so. 828

Let *God* be Recommended to us, and let us be engaged to *God*, by his Goodness. 829

That *Faith* which is not a Principle of Life, is a Nullity in Religion. 830

One that is a *Believer*, and one that is Obedient; one that is an Unbeliever, and one that is Disobedient, is the same. 831

If we be in a State of Religion, we find an internal Reconciliation 832

with the Nature of God, and with the Rule of Righteousness; so that, we Harmonize with God, in all that is Good.

833

(1.) Some out of Superstition, *dare not* examine the doctrine of Religion, but blindly refer themselves to other men: (2.) Some, out of Design, *will not* examine what they profess, because they practice upon Religion, and 'tis not Truth, but Interest, that is intended by them: (3.) Some, out of Idleness, and Self-neglect; *do not* examine their Religion, all their care being to be Denominated from it.

834

'Tis a gross mistake to Oppose, the *Faith of our Lord Jesus Christ*, to the *Moral part of Religion*: whereas the *Faith of our Lord Jesus Christ* is on purpose to Restore, and Reinforce the Principles of God's Creation, and to Re-establish the *Moral part of Religion*.

835

The State of Religion lies in this, a good Mind, and a good Life, all else is about Religion; and Men must

must not put the *Instrumental part*
of *Religion*, for the *State of Religi-*
on.

Some things are *Good in themselves* ; 836
and they make men *Good*.

When we do any good to Others, 837
we do as much, or more good to
our selves.

Before a man is *Provoked*, he hath 838
himself intire : but after he is pro-
voked, he knows not how much,
or how little of himself will re-
main.

'Tis no less a *Divine work*, to *Re-* 839
store the lapsed Creation of God, than
'twas to *Raise* that Creation out of
nothing.

God may give *Repentance* to the 840
sinner ; but God cannot give *Pardon*
to the *Impenitent*.

The more you are offended at your 841
Evil Thoughts, the less they are
yours ; the more they are your
Burden, the less they are your
Guilt.

Our Souls have not the utmost 842
Use, and *Improvement* of them-
selves,

selves, saving in their Employment about God, and Enjoyment of Him.

843 There is a *Capacity* in Man's Soul larger than can be Answered by any thing of his Own, or of any Fellow-Creature.

844 Our several *Faculties* have a kind of Natural Science of their own Objects.

845 The *Righteousness* of God is his Forgiving the Penitent: the *Wrath* of God is his Punishing the Sinner.

846 'Tis our Employment and Happiness to Attend upon God.

847 Created *Intellectual Nature* has this as its proper Perfection, to have sense, and apprehension of God; in whom is all Fullness, and Perfection.

848 The true Use of the peculiar Perfections of *Intellectual Nature*, Reason, and Liberty; is to Act upon God, and to Answer our Relation to Him.

849 'Tis our excellency, that we are capable of God,

The

The Obedience of the Penitent 850
is the Evangelical Righteousness of
men : and the *Forgiveness of sins*,
is the imputed Righteousness of
Christ.

None is a Speculative *Atheist*, 851
but he is a Practical Atheist first.

God is not enjoyed but by Recon- 852
ciliation, and Resemblance.

The *State of Religion* consists in 853
a divine Frame and Temper of mind ;
and shews it self in a Life and Acti-
ons, conformable to the divine Will.

To do any thing contrary to *Re-* 854
ligion, is to do what is contrary to
Nature.

God is to us, according to our 855
Capacity.

Our *Happiness* depends upon Tem- 856
per within, and Object without.

A *man* cannot make himself Hap- 857
py by Self-Enjoyment, because he
is not Self-Sufficient : Man cannot
satisfy himself in himself.

To be in *Conjunction with God*, 858
is to be in *Conjunction with Happi-*
ness,

¶ Was

859 'Twas probable by Reason, 'tis
Certain by Revelation, that God
will Pardon those who Repent.

860 God Created Man with a Vast Ca-
pacity of Receiving; and answerab-
ly hereunto, with a Restless Desire
of greater Good, than the Creature
can afford.

861 Were it not for the Light, we
should not know we had such a
sense as Sight: Were it not for
God, we should not know the Pow-
ers of our Souls, which have an Ap-
propriation to God.

862 That is good as a Means, which
doth promote the End: and there
is in Religion what is Instrumental,
and what is Final.

863 It is Natural for Man to Har-
monize with the Nature of things.

864 Habits are lost by forbearing those
Acts which are Connatural to, and
Conservative of them.

865 'Tis the design of the Gospel to
reduce men to the Obedience of those
Eternal Laws of Righteousness, un-
der which we were Made.

There

There is a *Stupidity* of Mind, 866
through gross self-Neglect; and a *Reprobacy* of Mind, through unnatural self-Abuse.

Man *hath*, through the possibi- 867
lities of his Nature: man *hath not*,
through non-Use thereof. *Matth. 25.*
29.

A Mind blinded by Ignorance, and 868
Depraved by Vice is Deformed, and
in an unnatural, which is an uneasy State.

There is nothing in *Religion* necessary, which is Uncertain. 869

Where men are Renewed, knowledge doth effect Goodness. 870

No man can *Command* his Judgment, therefore every Man must Obey it. 871

We hold all of *God*, and are accountable to Him; he is Proprietor, we the Stewards. 872

The Law of *Right*, and Rule of Reason are the things endowed with Power of Warrant, or Restraint. 873

Objects do affect, as Subjects are capable. 874

God

- 875 God is to be Referred to as our Original; and to be Rested in as our End.
- 876 Contrary to the *Nature of Man* as man, is the great Rule and Notion of Deformity.
- 877 Every *Sinner* degenerates, and departs from the Natural Use of himself, his Powers, and Faculties.
- 878 *Man* was made a Law to himself.
- 879 *Nature* before Abused by Unnatural Acts, is Vertuous and Good.
- 880 *Self-Enjoyment* cannot be without Self-Government.
- 881 There is more solid Satisfaction in good *Self-Government*, than in all the forced Jollities and Pleasures of the world.
- 882 They that *Force things*, often break themselves: but Things return to their course again.
- 883 'Tis a gross Miscarriage for men not to consider the *End*, not to consult the *Rule*, not to be Governed by the *Principle of Life*.

What

What is *Heaven* by way of Object, but God Himself? what is *Heaven* in the Subject, but our Reconciliation with, and Conformity to Him? 884

Irreligion is the most Unnatural thing in the world. 885

Reason is a Principle uniform and Satisfactory: *Passion* is a Principle contradictory and incendiary. 886

'Tis the peculiar Excellency of *Moral Vertue*, that it does much Good, and can do no Harm. 887

There are no *Natural desires* of what is Unnatural. 888

The *Right* of the Case is the Law of the World. 889

He that Acts without *Judgment* of Reason, will soon Act contrary to it. 890

Malignity is sin, and Torment. 891

'Tis not for our good, to be at Liberty to do our selves Hurt. This *Religion* keeps us from. 892

Nothing can be a matter of *Faith*, which is not a matter of Revelation. 893

Heaven

- 894 *Heaven* is a place where God only Rules, where God is all in all.
- 895 God is as Good, as Good can be.
- 896 Make not an *Injury* where there is none: and there is none where it is not intended.
- 897 You do God Right, when you are Religious.
- 898 *Fallibility* is a Reason for Modesty.
- 899 Either be a True *Friend*, or a meer *Stranger*.
- 900 No man is Convinced of Truth, by anothers falling into *Passion*.
-

Century X.

IF we do not Revoke the *Evil*, 901
which we have at any time committed; the *Guilt* will lye upon our Consciences, without any Removal; and the *Malignity* will affect our Minds, without any Remedy.

There is no *Happiness*, or Peace, 902
but in the Compliance of the Temper of our Minds with the Reason of things; which is a Conformity with the Everlasting Law of Righteousness.

God takes a large Compass, to bring 903
about his *great Works*.

As God, in the *Natural world*, 904
hath fitted one thing to another, whereby Ineptitude to the End is excluded: so will he also in the *Intellectuall world* of Souls and Spirits; finally proportion Capacities, and States.

The

- 905 The *other world* will be admirable for Congruities.
- 906 No man can be without the necessary Perfections of Humane Nature, Understanding and Liberty.
- 907 Considering the Supernatural Provision of God, and the Natural Accomplishments of Man; he is more *Sufficient* for the purposes of his Creation, than any inferior Creature whatsoever.
- 908 'Tis no less an Act of the *Will*, tho' a man be at the first attempt, unwilling: yea tho' he suffer great difficulty in bringing himself to will.
- 909 God desires no man's Salvation: without his *Return*: and God desires no man's Return, without his *Consent*.
- 910 He that *knows* most, thinks he has most still to Learn.
- 911 Where there is most of *God*, there is least of Self.
- 912 Pray with Humility, and Do with Diligence.

That

That *Power* is in vain, which never is in Use. 913

'Tis repugnant, That God should take pleasure in Us, till *We* do Harmonize with Him. 914

We Live by *Grace*, therefore 'tis comely for us to Acknowledge Grace. 915

The *Spirit of a Man is the Candle of the Lord*, Lighted by God, and Lightning us to God. 216

Men are not so far to press the Principles of God's Creation, as to Neglect the *Grace of God*: not so far to depend upon the *Grace of God*, as to Neglect the Principles of God's Creation. 917

The *Evil of sin* depends not only on the Will of God, forbidding it; there is an Intrinsic Malignity in it, and 'tis destructive of the Subject. 918

In the lowest degree of *sin*, there is a Variation from the Law of Righteousness: in the *higher* degrees of *sin*, there is a Contradiction to, and Insurrection against it. 919

- 920 A man is no body, where he has no *Understanding*.
- 921 The Notion of *Faith in God*, comprehends in it Fidelity to God.
- 922 Those who have not the *Temper of Religion*, are not Competent Judges of the Things of Religion.
- 923 Where there is a Principle of Nature, there will be Progress to Perfection, unless there be the Impediment of Violence.
- 924 An *Holy Frame* is a thing connatural to divine Truth.
- 925 He *knows* most, who Does best.
- 926 We cannot be *Undone*, but by our Selves.
- 927 God expects man should *Do*, as He makes him capable.
- 928 Every man that has to do with him that is truly *Religious* is the Better for him: and true Religion hath done only good in the world.
- 929 *Superstition* (which is the Counterfeit of Religion) hath done the worst, and the greatest Mischiefs.
- 930 *Religion* doth Beautify and Adorn the Soul of man, with all those
Vertues,

Vertues, which accomplish him, for a Regular Life, and for an Happy End.

Religion doth Recover the Soundness, and supply the Defects of Nature. 931

Vertue is Religion, but it hath not the full Nature of Vertue, if there be not in it a respect to God. 932

The Height of his Original, and the excellency of his End, represent *Man* as a considerable Creature: that he was Created by God, and appropriated to Him. 933

God's Image is upon *Us*, and we belong to Him. 934

Religion begins in Knowledge, and ends in Goodness, which is Godlikeness. 935

To have worthy Thoughts of God, and to be well-affected towards Him, is the sum of our *Devotion*. 936

GOD would never have made *Man* to that Height and Excellency of Nature, if he had designed him only to worldly Drudgery, and Employment here below. 937

- 938 God is the Object which does fully exhaust and draw out ; which does perfectly exercise and employ the *Faculties* of Mind, and Understanding.
- 939 Let us all so *Live*, as we shall wish we had Lived, when we come to Dye ; for that only is well, that ends well.
- 940 The being *Righteous* in our dealings with men, grounds an expectation of being Righteously dealt with, by them.
- 941 God with me, is all in all.
- 942 The *Reason* of a man's Mind must be satisfied ; no man can think against it.
- 943 A man's *Reason* is no where so much satisfied as in matters of *Faith*.
- 944 *Antinomians* pretend the Liberty of the Gospel, against the Conscience of sin.
- 945 God is more forward to Over-look, than men are to Acknowledge their Imperfections.
- 946 'Tis to be supposed, that the matters of *Faith* are perfectly agreeable to

to the Nature , and Relation of things , which God originally made, and thoroughly understands, and which He neither Contradicts , nor Varies from , because , that would be to Contradict , and Vary from Himself.

Intellectual Nature is made to know God , and is Made under Obligation to Him. 947

Religion is a true Friend to humane Nature : in the first instance , it doth Uphold , and conserve ; in the next , it doth Repair and Recover , and Restore the Principles of God's Creation. 948

Religion doth lay the Foundation of mental Peace , Satisfaction , and Content. 949

That which doth not by it self , or by its Operation Sanctify a man's mind , and make him better , is not *Religion*. 950

Those who are *Sincere and Honest* in their Religion , they are what their Religion requires them to be ; they Are so in their Temper , and

they Do so , in their Practice.

952 *Hypocrites*, Designers, and Practicers upon Religion, are not under the Power of Religion; but Religion is under the Power of their Designs.

153 As great a mind as *God* hath to Convert sinners, He never did Force them, but doth Perswade, and deal with them according to the Principles of their Make.

954 To *Impose* what is Unreasonable, is to Usurp upon the Creation of God.

955 A man is concerned to admit nothing as *Religion*, but what is really such: and what he does admit as Religion, he must be Answerable to, in Temper and State, in Life and Practice.

956 *Religion* doth possess and affect the whole man: in the Understanding, it is Knowledge; in the Life, it is Obedience: in the Affections, it is Delight in God: in our Carriage and Behaviour, it is Modesty, Calmness, Gentleness, Quietness, Candor,

dor, Ingenuity: in our Dealings, it is Uprightness, Integrity, Correspondence with the Rule of Righteousness.

Religion makes men Vertuous in all Instances. 957

Religion has different Denominations and Names from different Actions, and Circumstances; but 'tis One thing, viz. Universal Righteousness. 958

Religion restores and repairs what is lost of the Creation of God in man, by Ill-use, or Neglect of our selves. 959

Sinners had rather be in any Company, than alone with themselves: had rather be in any Employment, than in Reflection upon themselves. 960

Religion had place at all times, before the Law of *Moses*, under it, and since. 961

The *Falser* men are in their *Religion*, the more Furious they are for it. 962

Faith acknowledges the Reason of things; 963

things ; makes no Attempts upon, or Alterations of it.

964 The *Creator* of the world can be under no Confinement to any place in it.

965 We must be *Men* , that we may be Christians.

966 *Religion* is at least Harmless , and Innocent : and it doth not deserve that Sacred Name , if it does us no Good.

967 *Man* is by Nature , a mild, and Gentle Creature ; and cannot by True Religion , be made Fierce and Cruel.

968 *Moral Endowments* are the Materials of true Religion.

969 Nothing is more *Spiritual* , than that which is *Moral*.

970 To have *Respect to God* , is essential to true Religion , and Predominant in it.

971 I oppose not *Rational* to *Spiritual* : for *Spiritual* is most *Rational*.

972 The more we Use *Wisdom* and *Virtue* , the more they are our Own ;
and

and the more we have of them.

In *God*, 'tis always infallibly as 973
it should be: but in *Creatures*, *is*,
and *ought to be*, are often divided.

There are some things, which are 974
not Religion, but are *effective* of
Religion, and Operative towards it.

There is the *Religion of the End*, 975
and there is the *Religion of the Means*.

The Use of *Means* is nothing, if 976
there be not thereby an Attainment
of the End.

He that believes what God saith, 977
without Evidence that God says it;
doth not believe God, while he be-
lieves the Thing which comes from
God.

'Tis more proper to call the *Scripture* 978
a Rule, than to call it a Judge.

The *Times* wherein I Live, are 979
more to me, than any else.

Our *Zeal* must be kindled with 980
pure fire from God's Altar, that it
may rather Warm, than Burn; En-
liven, rather than Enflame.

Determinations *beyond Scripture*, 981
have

have *indeed* enlarged Faith, but lessened Charity, and multiplied Divisions.

982 When the *Love of Truth* rules in the heart, the Light of Truth will guide the Practice.

983 The *Practice of Religion* is the true Use of those Faculties, which God hath invested Humane Nature with.

984 It is our proper *Apostacy*, to Live in contradiction to the very End of our Being.

985 The malignity of sin, does in time Vitiate the Principles of Nature: and the Sinner comes to Live intirely by Sense and Passion, who has been wont to put a Violence upon Judgment, Reason, and Conscience.

986 He only can effectively *Absolve* men from their sins, who can lose the bonds of Death.

987 None so Empty, as those who are full of themselves.

988 *Intemperance* doth weaken Reason, and contradict Religion.

Take

Take *every man* at his best, and you will find him good for something. 989

Religion begets in us Rational confidence, and a transcendent Pleasure. 990

The *work of this State* is, to bring our Bodies into Subjection to our Minds; and to bring our Minds to Harmonize with God. 991

There can be no Reason for *Wickedness*, which is contrary to Reason. 992

'Tis the Work and Business of Religion, and of our Lives, to reconcile the temper of our Spirits to the Rule of Righteousness, and to incorporate the principles of our Religion into the complexion of our Minds. 993

To be Challenged by the *Reason* of a man's own Mind, goes nearer to his heart, than to be censured by all the world besides. 994

No man's *Inferiority* makes him contemptible. 995

He

- 996 He that yields Obedience to Truth, does Right to himself: and as a man knows things to be, so should he Do.
- 997 They have a Reason for it, which the Apostle had not, who reject the Use of Reason in matters of Religion.
- 998 We cannot Remove too much Imperfection from *God*; cannot Ascribe too much Perfection to him: therefore God is more Knowable than any thing else.
- 999 Judgment and Practice will comply one with another.
- 1000 We ought not to Name *God*, without a Sense of Him, upon our Minds.

A Prayer for Morning or Evening.

Most Blessed God, the Creator and Governour of the World; the only true God, and Father of our Lord Jesus Christ. We thy Creatures were Made to seek and find, to know and reverence, to serve and obey, to honour and glorify, to imitate and enjoy thee who art the Original of our Beings, and the Centre of our Rest. Our Reasonable Nature hath a peculiar Reservation for thee, and our Happiness consists in our Assimilation to, and Employment about Thee. The nearer we approach unto thee, the more Free we are from error, sin, and misery; and the further off we are from Thee, the further off we are from Truth, Holiness, and Felicity. Without thee, we are sure of nothing, we are not sure of our selves: but thro' thee there is Self-Enjoyment in the mind, when there is nothing but Confusion; and no Enjoyment of the world.

We could not conceive Thee to be perfectly Good, if we did not look upon thee, as the Detector of every thing that is unjust, wicked and impious: we should Misrepresent Thee unto the world,

world, if we should say, that Will and Power alone, Govern in the Disposure of the affairs and states of thy Creatures; for Thou, O God, dost all things with the greatest Reason, in exactest Righteousness, in the fullest equity that is possible.

We acknowledge that the Law of our Nature, & of our Religion as Men, results necessarily from our Relation to Thee, as our Creator and God; and that it cannot be, that we should be Dis-obliged from our Obedience, which is the moral Necessity, and high Priviledge of our Being. Bring back therefore our Minds, by just and wise Reflections, to Centre themselves in Thee; that thro' Repentance, and Pardon, our sins may be as if they had never been; and our Souls may be in perfect Reconciliation with thy Nature, and Will, and Law, and the Measures of everlasting Righteousness, Goodness, and Truth: that our Minds may be in Love and Good-will, in Concord and Agreement with the whole Creation of God, with whatsoever derives from God, Holds of God, and Acknowledgeth Him. We know Thou canst not vary from the Perfections of thy Nature; and therefore we cannot Promise our selves that thou wilt Pardon without Repentance; or Fear that Thou wilt Condemn those who do Repent. But when we sin against Thee, we Wrong our own Souls; and Wickedness makes us Enemies to our Happiness, and our Beings. Let

Let us always Live in the Fear, and Apprehension of God, without whom we cannot Live at all. Let the Light of Truth, and the Help of Grace be vital Principles of Action in us, that we may in time of Life, attain the Ends for which we live; & that our Religion which Begins in Knowledge, may Proceed in Action, Settle in Temper, and End in Happiness: that we may make it the work and business of our Lives, to Reconcile the Temper of our Spirits to the Rule of Righteousness, and to Incorporate the Principles of our Religion into the Complexion of our Minds; that what we Attribute to God, as his moral excellencies and Perfections, we may propose to our selves, as matter of Practice and Imitation; and that what is our best Employment in this world, and will be our only Employment in the next, may be our free Choice, and our transcendant Pleasure.

Let us not put off that Repentance and Reformation to our last hours, which is a Business of Difficulty and Leisure; as the working out all vicious Habits established by frequent acts, and long Custom; and the working in of Religious Dispositions, by contrary Practice, and slow Degrees, is. Free us timely by Conformity unto the Gospel of Christ, from that Rancour and Malignity; which our former practice of sin hath poisoned and depraved our Nature with.

Help

Help us to shun the Beginnings of sin which are Modest, and to dread the Issues of sin which are Impudent; because wherever we Begin to Miscarry, we know not where we shall End: & to keep our selves within the Measures of Reason, and Nature; and never Subordinate Religion, Conscience, Justice, or any thing that is Holy, to sensual Pleasure, worldly Gain, or popular Reputation.

Establisb in us a God-like Temper, and make us sensible of it in our selves, that we may the more easily part with this world, to go to God by Death, whenever thou callest us thereunto; & not be without Foundation of Hope, and future expectation; and so run from Death, or be in Bondage to it, as a prevailing enemy: that we may have in our Consciences none of the Fuel of Hell, & so not fear the kindling of those Fires upon us: that we may not, at last, be Abandoned from God, upon any unpardonable Provocation; inwardly self-condemned by a guilty & awakened Conscience; which would render us extremely and eternally miserable. But grant, that our Religious knowledge being digested into True goodness before we dye, we may Depart hence to an estate agreeable & happy, natural and proper to that holy & heavenly Temper, in which we have settled our selves here, by Religious Use, Practice, & Custom; and that this Divine Constitution, which was recommended to our Souls by the excellency of its Nature, may be Perpetuated and Consummated in us, when we are gone from hence; & we be for ever with thee, in whose presence is fulness of Joy, & at whose right hand are pleasures for evermore. All this we humbly beg of thee, O Lord; as we are Capable for our selves, & for all Christian People, & for all Mankind; thro' Jesus Christ our Mediator & Redeemer: in whose Name and Words we sum up our Petitions, saying

Our Father, &c.

F I N I S.

